CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 23.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 6, 1846. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) *by*
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

PRESIDENT EVERETT'S INAUGURAL ADDRESS.

We are glad to take the earliest opportunity to lay before such of our readers as may not have the whole, the concluding portions of President Everett's Inaugural Address. It is published by the request of the undergraduates and the Corporation of Harvard College. The former in their note say, "they make this request from their desire that those words, which time will hardly efface from their memories, may be preserved for the advantage and gratification of others less fortunate than themselves."

After speaking of the acquisition of knowledge President Everett thus speaks of the exercise and development of the intellectual faculties, and the formation of a pure and manly character.

"But it is more than time to emerge into a higher sphere, and to turn to our second topic of remark, namely, the exercise and development of the faculties of the mind as a great object of liberal education,—an object not only distinct from the acquisition of useful knowledge, but far more important. Of the great work of intellectual preparation, which forms so important a part of the economy of our natures, this is the most momentous portion. The knowledge to be acquired at the university may be and sometimes is attained at a later period, by private study; but the loss of these four precious, impressible years in the discipline of the understanding is far less easily retrieved. The efficacy of a well conducted university education in this respect is not sufficiently considered; and in confounding, in a vague way, the acquisition of knowledge in the usual branches of study with the general formation and training of the faculties, erroneous conclusions are formed, both as to the value of particular branches of study and of a liberal education in general.

It is perhaps the general opinion, that, as a man, in the course of nature and without any particular discipline for that purpose, grows up to the possession of all the usual faculties of the body according to his natural organization, he will, in like manner, and without any discipline to that end, grow up to the possession of all the great intellectual faculties of a rational being;—that he will find himself, at the age of manhood, endowed with the powers of reason and of judgment, as surely as he will of sight, hearing, and taste.

We have already observed that the first part of the proposition needs some qualification, in reference even to the corporeal powers. In every thing which touches the grand mystery of the mind, it becomes us to speak with twofold caution; but I am disposed to think that the more we meditate on the subject, the more we shall incline to the conclusion, that the mental faculties are in some very peculiar manner modified, strengthened, and perfected by discipline. The great cardinal powers of Attention, Perception, Memory, Judgment, Abstraction, and Imagination, seem to be—not all indeed to the same degree, nor equally in all men, but all of them to a great degree in all men—dependent for their growth and power on culture.* This, in fact, as has often been observed, is the chief difference between the instinct of brutes and the reason of men. The powers of instinct, admirable as they are, appear to exist, if not to the same degree in each individual of the species or variety, at least to the same degree in the successive generations. The lower animals have little power of self-improvement,—still less of deriving benefit from the experience of others of the same race,—and but a limited capacity of being trained by the superior intelligence of man.—The human intellect, on the other hand, appears to be given us by the Great Author of our being as a principle of boundless capacity,—susceptible of unlimited improvement in the individual, and of being carried, in the steady progress of successive generations, to a point of perfection hitherto undefined and probably indefinite. Or if the laws of our present compound nature impose any limits on the progress of the mind in the present sphere of existence,—a proposition much more easy to take for granted than to establish by conclusive arguments,—we have abundant reason to conclude, from all we know of its nature, that it is designed and adapted to a higher stage of being, where it will enter unshackled on a career of improvement absolutely without measure.

Now it is the object of university education to carry on this great work,—already commenced at the fireside and at school,—of forming and developing by wise discipline the various mental powers; not merely to teach the meaning of a few thousand words in the ancient and modern languages, or to impart a critical acquaintance with their authors,—not only to afford a knowledge of the elementary truths of science or of the facts by which they are illustrated,—nor of the speculations of ingenious men on the philosophy of the mind: but in a well conducted and earnest study of these and other branches, to train to the highest attainable degree of method, promptness, and vigor the faculties by which they are pursued.

Hence the importance of the choice of the studies which form the principal occupation at seminaries of learning. Are they, in themselves and in the mode of pursuing them, well adapted thus to form and develope the faculties? Are they well calculated to train the mind to its highest perfection, and to give a generous expansion to the whole intellectual nature, or to cramp and enervate it? This evidently is a question of vast interest. The popular views of the history of the human mind ascribe its narrow range in the ancient world, its pause at the very threshold of some of the most important branches of human inquiry, and the deplorable decline and retrocession of philosophy, which existed during a thousand years, to the false logic early adopted in Greece, and cultivated with superstitious rigor in the Middle Ages. If the attainments of the pupil are a test of the method of the master, we may doubt the justice of ascribing effects like these to the system of the illustrious philosopher, who trained his pupil, the son of a petty mountain prince in the north of Greece, to go forth to the conquest of the world at the period of its greatest refinement in antiquity, and to found an empire, of which the influence has been felt in the fortunes of our race in all subsequent times. I am disposed to think that the intellectual phenomena of the Dark Ages are to be ascribed to remoter causes than the influence of a false logic; that they belong to some secular fluctuation of the great ocean of human fortune, to be referred, perhaps, to laws beyond the grasp of our powers of observation; but no one can doubt, that, at any given stage of progress, the degree, to which the general intellect of the community will be cultivated and superior minds trained to the highest point of improvement, will depend almost entirely on the manner in which the forming years of life are passed at the places of education.

It would be manifestly impossible, on an occasion like this, to enter with advantage into the the comparison of the two general classes of studies, the classical and mathematical, whose relative value as a discipline of the mind is one of the most important practical inquiries connected with education. The American seminaries, I believe, generally—certainly our own has done it—have aimed at a practical solution of a question, often disputed with acrimony, by allotting a proportionate share of attention to both these departments. In this way, instead of jealous rivals, they become the most efficient auxiliaries of each other. That there is something in the study of language extremely congenial to the mental powers of most men is sufficiently shown in the almost miraculous facility with which, even in infancy, the vast circle of a language is substantially mustered. On the other hand, the signs of thought are so intimately associated with thought itself, that the study of language in its highest form is the study of the processes of pure intellect.† In the study of foreign and the ancient languages, and in the various departments of literature connected with their criticism and that of our native tongue, several of the mental faculties find almost exclusively their appropriate exercise. This is the region of poetry, eloquence, and wit. Not that the study of language is sure to make a poet or an orator; though many of the most eminent of either class have notoriously trained their faculties in that school, from Demosthenes to Milton. But it is almost exclusively the study of language which enables us to enjoy these divine arts of poetry and eloquence, as far as other tongues are concerned,—for poety and eloquence are nearly untranslatable,—and to some extent also as far as concerns our own. By this we are elevated to a sympathy with the most gifted minds, and become, in some degree, partakers of their inspiration.

There is, undoubtedly, a department of poetry and eloquence which appeals to the deep master passion of our common humanity, and is felt and enjoyed by the uncultivated mind. But as this appeal must be made through the medium of language, it would seem that he who is most conversant with its powers,—other things being equal,—would be best able both to produce and enjoy its effects. The simple airs, which, though rudely performed, touch the untutored ear, are woven by the consummate musician into a strain, which affords an exquisite pleasure to a refined taste.

So, too, there are breathings of the poetical and oratorical spirit which find untterance even in barbarous life, although what is called the poetry and eloquence of the savage is generally that of his civilized reporter. We are apt to confound conditions and relations from which the materials of poetry may be drawn, with the power to produce and enjoy it. But with the largest admission of the authenticity of the specimens of poetry and eloquence attributed to uncivilized tribes, the difference between them and the Oration for the Crown or Paradise Lost is not less than that which exists between a well contrived wigwam and the Parthenon or Westminister Abbey. To appreciate and feel this difference, in other words, to comprehend some of the higher elements of our civilization, belongs to the study of languages, and a taste for the literature of which they are the vehicle.

But in thus commending the classical studies as a discipline of the mind, I am far from being insensible to the value of the exact and the moral sciences. Our system holds them in equal respect as means to the same great end: and ascribes to them equal importance as branches or parts of academical system. Rejecting all controversy as to the comparative merits of different departments of knowledge, we make provision for a sound and thorough instruction in each.—We receive it as a fact, that some minds are so constituted as absolutely to require for their nurture the severe logic of the abstract sciences; that rigorous sequence of ideas, which leads from the premises to the conclusion, by a path arduous and narrow, it may be, and which the youthful reason may find it hard to mount, but where it cannot stray; and on which, if it move at all, in must move onward and upward. We believe that minds of this description, if confined to classical studies, would not only make no valuable progress in them, but would, perhaps, be prevented from making generous advances in fields of inquiry of another kind, equally broad and useful.

Even for intellects of a different character, whose natural aptitude is for moral evidence and those relations of ideas which are perceived and appreciated by taste, the study of the exact sciences may be recommended as the best protection against the errors into which they are most likely to fall. Although the study of language is in many respects no mean exercise of logic, yet it must be admitted that an eminently accurate practical mind is hardly to be formed without mathematical training.‡ It has accordingly been observed in England of the study of the law,—though the acquisition of the most difficult parts of its learning, with the interpretation of laws, the comparison of authorities, and the construction of instruments, would seem to require philological and critical training,—though the weighing of evidence and the investigation of probable truth belong to the province of the moral sciences,—and the peculiar duties of the advocate require rhetorical skill, yet that a large proportion of the most distinguished members of the profession has proceeded from the university (that of Cambridge) most celebrated for the cultivation of mathematical studies.

There are some departments of exact science which must be regarded as forming the grandest study of which the mind is capable, and as eminently calculated, for this reason, to give it strength and elevation. The vastness and multitude of the heavenly bodies, which form, for instance, the subject of astronomy,—bodies which the highest calculus is as little able to number and weigh as the humblest arithmetic,—the grandeur of the laws which it discloses and applies,—the boundless distance which it spans,—the periods all but eternal which it estimates,—impart a sublimity to this branch of science, which lifts the soul to the heavens. It is, indeed, the glory of science, in every branch, that it gives life and beauty to every thing which it touches. It has but to cast a ray of light on a drop of dew, to people it with races of alert and sportive organisms. It throws its glance upon the sap-vessels of an humble weed, and traces in them, in full flow, the silver tides of vegetable circulation. It but touches a bar of steel, and makes it beat with the pulses of that mysterious influence, which throbs simultaneously around the globe; and in language which we may well repeat, since the wit of man cannot mend it,

> "Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

But while each and every part of knowledge, in thus giving voice to the pebble and star, and awakening from all nature a concert of the divinest music, is directly calculated to strengthen and elevate the mental faculties, the palm seems justly due to that grand philosophy, of which faint glimpses were caught by the early sages of Greece, of which the foundations were nobly strengthened and enlarged by the successive discoveries and labors of Copernicus, Kepler, and Galileo, and on which Newton at last, with the rarest mixture of qualities which the world has witnessed, now shrinking with a childlike humility from his own discoveries, now scaling the heavens with the Titanic boldness of his generalizations, was enabled at last to establish the system of the universe.

And thus we are naturally brought to the consideration of the last object of a liberal education, and one which I most unwillingly dismiss with a far briefer notice than its importance merits. We have thus far considered it as designed, in the first place, to furnish an ample store of useful knowledge, by way of preparation for the duties of life, and secondly as intended to unfold and exercise the mental powers. But these objects, important as they certainly are, and filling in their attainment too often the highest ambition of parents and children, are in reality but little worth, if unoccupied by the most precious endowment of our fallen nature, a pure and generous spirit,—warmed by kind affection—governed by moral principle,—and habitually influenced by motives and hopes that look forward into eternity. It is the first duty and the highest merit of a place of education, of whatever name or character,—school or college, academical or professional,—to unite with all its other working an effort toward the formation of such a character.

Happily this object is in the strictest harmony with all the other objects of a place of education. Although it cannot certainly be maintained, that, in the character of every individual, the moral qualities are sure to keep pace with the intellectual, it may be safely asserted, that the general and final tendency of intellectual culture is moral, though capable of being counteracted, and that for periods in human history of long duration, by adverse influences; that ignorance or error lies at the foundation of wrong; that truth suggests grounds and motives of virtue; and that the general elevation and expansion of the understanding are favorable to the influence of the kind affections, the sound principles, and the high motives which belong to a sterling character. When, therefore, a place of education exerts itself to form such a character, it strives but to carry on to their final result the labor and care which it had bestowed on the other portions of the work; and if it ever happen that moral and spiritual influences are less earnestly called into exercise than strictly educational energies, it is, no doubt, for the very reason, that an exemplary character is considered not so much a distinct part, as an essential concomitant of every part of academical discipline and training.§

But moral education is much too important an object to be left to follow as an incidental effect from mere literary culture. It should be deemed the distinct duty of a place of education to form the young to those habits and qualities which win regard and command respect,—gentleness of deportment,—propriety of conduct,—the moral courage "that will make them hate the cowardice of doing wrong," willing obedience to the laws of virtue,—and a profound reverence for sacred things; and of these traits of character, I know of no reliable foundation but sincere and fervent religious faith, founded on conviction, enlightened by reason, and nourished by the devout observance of those means of spiritual improvement which Christianity provides. In the faithful performance of this duty, I believe that a place of education, whether in Europe or America, renders at the present day a higher and more seasonable service to society, than by any thing that ends in mere scientific or literary culture. The understanding in every department of speculative or practical knowledge has advanced of late years with a vigor and success beyond what the world has witnessed at any other period; but I cannot suppress a painful impression, that this intellectual improvement has not exerted, and is not exerting, its natural influence in purifying the moral character of the age. I cannot subdue the feeling, that our modern Christendom, with all its professions and in all its communions, is sinking into a practical heathenism, which needs a great work—I had almost said a new dispensation—of reform, scarcely less than the decrepid paganisms of Greece and Rome. Christians as we are, we worship, in America and in Europe, in the city and the field, on the exchange and in the senate, and must I not add in the academy and the church, some gods as bad as those of the Pantheon. In individual and national earnestness, in true moral heroism, and in enlightened spirituality unalloyed by mysticism, the age in which we live is making, I fear, little progress; but rather, perhaps, with all its splendid attainments in science and art, is plunging deeper into the sordid worship of

> "the least erected spirit that fell
> From heaven, for even in heaven his looks and thoughts
> Were always downward bent, admiring more
> The riches of heaven's pavement,—trodden gold,—
> Than aught divine or holy else enjoyed
> In vision beatific."

It may be feared that a defect of this kind, if truly stated and sufficiently general to mark the character of an age, will prove too strong for any corrective influences but those of public calamity, and what are called, in our expressive national phrase, "the times that try men's souls." But I have long thought, that if, in a period of prosperity and by gentle influences, any thing can be effected toward the same end, the work must be begun in our seminaries of liberal education, and that they have a duty to perform, in this respect, which cannot be too strongly urged nor too deeply felt.

How it should be discharged, it would be at once unreasonable and arrogant to endeavor on this occasion minutely to set forth. All, however, who hear me will agree,—every parent, every good citizen will agree,—that the object itself, the formation of character on Christian principles, is that last great object of a place of education, to which all else is subordinate and auxiliary. For this reason, it is the duty of all intrusted with the control of such an institution to conduct it conscientiously, as an instrument of mighty efficiency for good and for evil. The branches of study, the influences under which they are pursued, and the whole discipline of the place should be, as far as human wisdom can make them so, such as are most friendly to sound moral principles, and they should be conducted by men whose heart is in the work, and whose example teaches more and better than their precept.

To all that can be thus affected by indirect association and influence should be added that kind and degree of direct religious instruction which circumstances admit. I am not unaware of the difficulty which attends the performance of this duty, in consequence of the differences in doctrinal opinion which prevail in the community. It is felt more or less throughout Christendom. It forms, at this moment, the subject of the most violent controversies in France, and constitues the greatest impediment to the progress of popular education in England. In a country, however, like ours, where there is no religious establishment, and consequently where no one communion has a right to claim any preference for its doctrines, the difficulty alluded to exists rather in theory, than in the practical administration of a place of education by earnest men, bent not on making proselytes to their own doctrinal views, but upon inculcating a sincere reverence for religion. There can, I think, be no difference of opinion as to the propriety and practicability of imparting instruction in the great truths of natural religion, in the principles of Christian ethics, and the evidences of the Christian revelation, under the guidance of textbooks which unite the confidence, at least, of all classes of Protestant Christians; and if others exist, or can be prepared, to which even this qualification need not be made, they would be doubly welcome. With this provision for indidirect instruction in those branches of theological knowledge, which are of equal concernment in all the professions and pursuits of life, our University has ever enjoined a reverent attendance on the daily devotional exercises, and on the religious services of the Lord's day, either in the chapel of the University, or in such other place of Christian worship as may be preferred by the parent or guardian of the student, or by himself if of legal age. Could the means be found (and this remark is of general application to the churches and communities of professing Christians throughout the world) to raise these religious services above the paralyzing, the killing, influence of routine and habit; to give a sense of reality to the most solemn acts in which men can engage, but in which they engage too often as if they were the most barren of forms; to infuse life into those duties, which, performed with life and power, give energy and vitality to every other purpose and act;—could this be done, it would mark a new era, not merely for schools and colleges, but for communities and nations. An influence over the minds of men would begin to prevail, under which, by the divine blessing, our nature, refreshed and purified, would start up with truth and vigor of moral action, as far beyond the existing standard of manners and principles as this is, in many respects, beyond the standard of heathen antiquity.

But the space assigned me in this day's ceremonial has been more than filled up, nor will I trespass on the patience of the audience, but, with a few brief words of kindly salutation to you, young gentlemen of the University, who must hereafter—you and your successors—fill so large a place in my cares, my thoughts, and my affections; and of whom I would beg,—as the all-sufficient means of attaining the great object of all our labors, of all your efforts, of the hopes and prayers of those who, however distant in abode, dwell with a most intense spiritual presence within these walls,—that you would yourselves but give your hearts to the duties and studies of the place. I do not say, that absolutely with this alone the heights of intellectual cultivation can be reached,—that books, and teachers and cabinets are of no account compared with the frame of mind that exists on your part. Such a paradox, absurd in any place and on any occasion would be doubly unbecoming here. But this I say, that till the kindly and generous affections are enlisted, all else is comparatively unavailing; till the heart is engaged in the service, it moves with a heavy step.

Study is oppressive, and discipline is vexatious. The page is languidly turned; its contents make a feeble impression, and nothing but long continued and weary repetition fastens the lifeless doctrine upon the memory. But let some strong and kindling passion engage in the work, and a light like that of the prophetic vision seems to flash from every character. The attention is aroused, the mental perception penetrates all difficulty and all obscurity, and the memory clings with hooks of steel to the most complicated, the most repulsive, details. It may be, and I fear too often is, no higher passion than emulation; but even under that excitement, low and selfish as it sometimes is, the intellect is continually braced to the most extraordinary efforts. But if, instead of this, the least elevated of the nobler sentiments, the love of pure excellence gain the mastery of the heart,—the love of truth, the love of nature, the love of art, the love of country, the love of moral greatness, the love of man, the love of God,—it awakens the powers of the mind to an energy, which no inferior principle can kindle. Then, in the language of Burke, "our passions instruct our reason." When the all-pervading loveliness of nature, as it is even now budding and bursting around us, has profoundly touched the soul; when a pure and refined taste has learned to pay an innocent homage to the sweet idols of art; when the perception of intellectual beauty has been acquired, and has become distinct and real like that material form, proportion and grace, till it affords a tranquil pleasure, which no indulgence can satiate; when, above all the delights of sense and taste and intellect, sweeter than the voice of eloquence or music, the loveliness of virtue, the august beauty of spiritual excellence, has revealed itself to the youthful heart;—then, indeed, it matters little what else is given or taken away. This is the life-giving principle, the vital spark, caught from no mortal altar, kindled by that

> "SPIRIT, that doth prefer
> Before all temples the upright heart and pure,"

and warming into energy the whole intellectual and moral nature.

---

* "The power of reflection, it is well known, is the last of our intellectual faculties that unfolds itself, *and in by far the greater number of individuals it never unfolds itself in any considerable degree.*" [Stewart's Diss., Introd., Part I., ch. 2, p. 110, Camb. ed.

† Great caution, however, is required, in the pursuit of this department of the study of language, not to be led astray by ingenious speculations like those of the "Diversions of Purley," which there is a disposition in some quarters to revive. They appear to me, in the main, obnoxious to the censures passed on them by Stewart in the fifth of his *Philosophical Essays*, p. 201. Mr. Stewart's estimate of the value of *etymology* was, however, perhaps too low.

‡ It is a matter of some curiosity to learn the views entertained by a man like Cromwell on the subject of practical education. "I would have my son mind and understand business, read a little history, study the mathematics and cosmography; these are good, with subordination to the things of God. Better than idleness or mere outward worldly contents. These fit for public services for which a man is born." From a letter written on ship-board, on his way to Ireland, 13th August, 1649. This refers, however, not to school or college education, but to the manner in which he wished his son now married and living in the country, to pass his time. [Letters and Speeches of Oliver Cromwell, by Thomas Carlyle. New York Ed. Vol. I, p. 371.

§ The close connection of educational strictness with moral improvement is well expressed by the Duc de Broglie, in a luminous report on a bill relative to secondary instruction in France, made to the Chamber of Peers, 12th March, 1844, p. 97.

MAN'S SALVATION.

BY THE LATE DR. CHANNING.

It is an exaggerated and perverse use of the word hell that has possessed and diseased men's imaginations with outward tortures, shrieks and flames; giving them the idea of an outward ruin as what they have chiefly to dread; turning their thoughts to Jesus as an outward deliverer; and thus blinding them to his true glory, consisting in his setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell they should most dread. The salvation which man chiefly needs, and which brings with it all other deliverance, is salvation from the evil of his own mind. There is something far worse than outward punishment. It is sin; it is the state of a soul which has revolted from God, and cast off its allegiance to conscience and the Divine word; which renounces its Father, and hardens itself against Infinite Love; which, endued with divine powers, enthrals itself with animal lusts; which makes gain its god; which has capacities of boundless and ever growing love, and shuts itself up in the dungeon of private interests; which, gifted with a self-directing power, consents to be a slave, and is passively formed by custom, opinions and changing events; which, living under God's eye, dreads man's frown and scorn, and prefers human praise to his own calm consciousness of virtue; which tamely yields to temptation, shrinks with a coward's baseness from the perils of duty, and sacrifices its glory and peace in parting with self-control. No ruin can be compared to this. This the impenitent man carries with him beyond the grave, and there meets its natural issue, and inevitable retribution, in remorse, self-torture, and woes unknown on earth. This we cannot too strongly fear. To save, in the highest sense of that word, is to lift the fallen spirit from this depth, to heal the diseased mind, to restore it to energy and thought, conscience, and love. This was chiefly the salvation for which Christ bled his blood. For this the Holy Spirit is given; and to this all the truths of Christianity conspire.

"Mother," said a boy, one Sunday after meeting, "I hope some time I shall be rich."

"I hope so too, my son, if you would make a good use of wealth: but why did you think of that just now?"

"Because if I was rich, I should n't have to go to meeting only once in a while, and then but half a day at a time."

WAR WITH MEXICO.

[Written by Dr. Channing. August, 1837.]

Having unfolded the argument against the annexation of Texas from the criminality of the revolt, I proceed to a second very solemn consideration, namely, that by this act our country will enter on a career of encroachment, war, and crime, and will merit and incur the punishment and woe of wrong doing. The seizure of Texas will not stand alone. It will darken our future history. It will be linked by an iron necessity to long-continued deeds of rapine and blood.—Ages may not see the catastrophe of the tragedy, the first scene of which we are so ready to enact. It is strange that nations should be so much more rash than individuals; and this, in the face of experience, which has been teaching, from the beginning of society, that, of all precipitate and criminal deeds, those perpetrated by nations are the most fruitful of misery.

Did this country know itself, or were it disposed to profit by self-knowledge, it would feel the necessity of laying an immediate curb on its passion for extended territory. It would not trust itself to new acquisitions. It would shrink from the temptation to conquest. We are a restless people, prone to encroachment, impatient of the ordinary laws of progress, less anxious to consolidate and perfect than to extend our institutions, more ambitious of spreading ourselves over a wide space than of diffusing beauty and fruitfulness over a narrower field. We boast of our rapid growth, forgetting that, throughout nature, noble growths are slow. Our people throw themselves beyond the bounds of civilization, and expose themselves to relapses into a semi-barbarous state, under the impulse of wild imagination, and for the name of great possessions. Perhaps there is no people on earth, on whom the ties of local attachment sit so loosely. Even the wandering tribes of Scythia are bound to one spot, the graves of their fathers; but the homes and graves of our fathers detain us feebly. The known and familiar is often abandoned for the distant and untrodden; and sometimes the untrodden is not the less eagerly desired because belonging to others. We owe this spirit, in a measure, to our descent from men who left the old world for the new, the seats of ancient cultivation for a wilderness, and who advanced by driving before them the old occupants of the soil. To this spirit we have sacrificed justice and humanity; and, through its ascendancy, the records of this young nation are stained with atrocities, at which communities grown gray in corruption might blush.

It is full time, that we should lay on ourselves serious, resolute restraint. Possessed of a domain, vast enough for the growth of ages, it is time for us to stop in the career of acquisition and conquest. Already endangered by our greatness, we cannot advance without imminent peril to our institutions, union, prosperity, virtue and peace. Our former additions of territory have been justified by the necessity of obtaining outlets for the population of the South and the West. No such pretext exists for the occupation of Texas. We cannot seize upon or join to ourselves that territory without manifesting and strengthening the purpose of setting no limits to our empire. We give ourselves an impulse which will and must precipitate us into new invasions of our neighbors' soil. Is it by pressing forward in this course that we are to learn self-restraint? Is cupidity to be appeased by gratification? Is it by unrighteous grasping, that an impatient people will be instructed how to hem themselves within the rigid bounds of justice?

Texas is a country conquered by our citizens; and the annexation of it to our Union will be the ending of conquests, which, unless arrested and beaten back by a just and kind Providence, will stop only at the Isthmus of Darien. Henceforth, we must cease to cry, Peace, peace. Our Eagle will whet, not gorge its appetite on its first victim; and will snuff a more tempting quarry, more alluring blood, in every new region which opens southward. To annex Texas is to declare perpetual war with Mexico. That word *Mexico*, associated in men's minds with boundless wealth has already awakened rapacity. Already it has been proclaimed, that the Anglo-Saxon race is destined to the sway of this magnificent realm, that the rude form of society, which Spain established there, is to yield and vanish before a higher civilization. Without this exposure of plans of rapine and subjugation, the result, as far as our will can determine it, is plain. Texas is the first step to Mexico. The moment we plant our authority on Texas, the boundaries of those two countries will become nominal, will be little more than lines on the sand of the seashore. In the fact, that portions of the Southern and Western States are already threatened with devastation, through the impatience of multitudes to precipitate themselves into the Texan land of promise, we have a pledge and earnest of the flood which will pour itself still farther south, when Texas shall be but partially overrun.

Can Mexico look without alarm on the approaches of this ever-growing tide! Is she prepared to be a passive prey? to shrink and surrender without a struggle? Is she not strong in her hatred, if not in her fortresses or skill?—Strong enough to make war a dear and bloody game! Can she not bring to bear on us a force more formidable than fleets, the force of privateers, that is, of legalized pirates, which, issuing from her ports, will scour the seas, prey on our commerce, and add to spoliation, cruelty and murder!

Even were the dispositions of our government most pacific and opposed to encroachment, the annexation of Texas would almost certainly embroil us with Mexico. This territory would be overrun by adventurers; and the most unprincipled of these, the proscribed, the disgraced, the outcasts of society, would, of course, keep always in advance of the better population. These would represent our republic on the borders of the Mexican States. The history of the connexion of such men with the Indians, forewarns us of the outrages which would attend their contact with the border inhabitants of our southern neighbor. Texas, from its remoteness from the seat of government, would be feebly restrained by the authorities of the nation to which it would belong. Its whole early history would be a lesson of scorn for Mexico, an education for invasion of her soil. Its legislature would find in its position some color for stretching to the utmost the doctrine of state-sovereignty. It would not hear unmoved the cries for protection and vengeance, which would break from the frontier, from the very men whose lawlessness would provoke the cruelties so indignantly denounced; nor would it sift very anxiously the question, on which side the wrong began. To the wisdom, moderation, and tender mercies of the back-settlers and law-givers of Texas, the peace of this country would be committed.

Have we counted the cost of establishing and making perpetual these hostile relations with Mexico? Will wars, begun in rapacity, carried on so far from the centre of the confederation, and, of consequence, little checked or controlled by Congress, add strength to our institutions, or cement our union, or exert a healthy moral influence on rulers or people? What limits can be set to the atrocities of such conflicts? What limits to the treasures which must be lavished on such distant borders? What limits to the patronage and power, which such distant expeditions must accumulate in the hands of the Executive! Are the blood and hard-earned wealth of the older States to be poured out like water, to protect and revenge a new people, whose character and condition will plunge them into perpetual wrongs!

Is the time never to come, when the neighborhood of a more powerful and civilized people will prove a blessing, instead of a curse, to an inferior community? It was my hope, when the Spanish colonies of this continent separated themselves from the mother country, and, in admiration of the United States, adopted republican institutions, that they were to find in us friends to their freedom, helpers to their civilization. If ever a people were placed by Providence in a condition to do good to a neighboring state, we of this country sustained such a relation to Mexico. That nation, inferior in science, arts, agriculture, and legislation, looked to us with a generous trust. She opened her ports and territories to our farmers, mechanics, and merchants. We might have conquered her by the only honorable arms, by the force of superior intelligence, industry, and morality. We might silently have poured in upon her our improvements; and by the infusion of our population have assimilated her to ourselves. Justice, goodwill, and profitable intercourse, might have cemented a lasting friendship. And what is now the case! A deadly hatred burns in Mexico towards this country. No stronger national sentiment now binds her scattered provinces together than dread and devastation of Republican America. She is ready to attach herself to Europe for defence from the United States. All the moral power, which we might have gained over Mexico, we have thrown away; and suspicion, dread, and abhorrence, have supplanted respect and trust.

ANNIVERSARIES.

Last week we confined ourselves almost entirely to the meetings of our own body. We shall give from time to time, such reports as we can of the doings of other bodies.

AMERICAN PEACE SOCIETY.

A large auditory celebrated the eighteenth anniversary of this society, last evening, at the Central Church, Winter Street. In the temporary absence of SAMUEL E. COOES, President of the Society, Rev. Mr. Beckwith, Corresponding Secretary of the Society, requested the Rev. Dr. SHARP, of this city, to lead the religious exercises, who read, as appropriate selections from the Scriptures for the occasion, portions of the second chapter of Isaiah, and our Lord's Sermon on the Mount, and then followed in an impressive prayer.

The Corresponding Secretary, Rev. Mr. Beckwith, then presented a synopsis of the annual Report of the Society, showing the doings of the same the past year, and the promises for the future, accompanied by remarks on the present aspect of the cause. With regard to the present subject of Texas annexation, and the events which had grown out of that act—the principal subject of comment the past year—the Report held that had the substitutes for national dispute which the Society would recommend, viz., a Congress of Nations, been convened, the existing war with Mexico would have been prevented, and all the difficulties connected with it brought to an amicable settlement. By crossing the original boundary of Texas, we had provoked a quarrel with a sister republic—the first to follow our example of national independence, though now a weak nation—and an unnecessary war was the result. We cannot escape *the world's* censure for this action. On the subject of the Oregon controversy, which had enlisted, the past year, the attention of all, both in England and America, and which had almost at times brought the two countries into collision, it was matter of congratulation, said the Report, to witness the peace demonstrations of the pulpit and the press throughout the land, which had raised other voices against such a war.

The pecuniary means of the Society, the past year had been made adequate for the exigencies of the case, though a larger amount of funds would have enabled the wider dissemination of their views, which was most sincerely to be wished. The "Advocate of Peace," the organ of the Society, had been considerably improved, and transferred to the editorial supervision of ELIHU BURRITT, of Worcester. Many of the tracts of the Society, amounting to between sixty and seventy, had been stereotyped, and a large number of newspapers, both religious and secular, enlisted in the cause. A plan, originating with the society, of transmitting to the various newspapers of the country slips of paper bearing in point peace principles, had also been transferred for control to Mr. Burritt, and the design followed with great success. Seven agents had been employed by the Society to disseminate its views, and fidelity and assiduity from them in the cause had been experienced. The subject of peace and the substitute for war had been brought before our Legislature, and was most favorably received; and numerous petitions to Congress, from all parts of the country, on the same subject, had been collected and placed in the hands of a distinguished member for presentation, so soon as the pending controversy on the Oregon question should be terminated, and an opportunity thus given for a thoughtful consideration. The interchange of addresses on the subject of peace, between the inhabitants of England and the United States, was also a favorable omen of the progress of the principles of the Society. Never before, said the report, has our cause been brought so ably before legislative bodies; never before so eloquently advocated in the halls of Congress. Never before has the pulpit and the press put forth such exertions for the good of the cause; never before, in any year, has so much been done, since the period of our organization. To these influences might we owe it that we are not at war with the land of our fathers.

Resolutions were then presented by Mr. Beckwith, and the principles embodied served as the topics for the evening's addresses.

DR. SHARP was pleased to hear the prospects of the Society and the cause, so favorably stated. We should make, he said, the objects of the Society more generally known, and strive to embrace in its purposes men of all theological beliefs and of all views as to the best method of advancing the cause. Let men of all beliefs and all varieties of opinion on the subject of peace, stand, in military phrase, "shoulder to shoulder." The question was often asked by the opponents of the cause, if we should peaceably see an enemy enter our dwellings, offer insult and injury to our wives and daughters, and not oppose? But, he would answer, it was not necessary to bring such extreme cases to show the horrors of warfare. We should strive for peace among ourselves in carrying out peace principles; whatever might be the different opinions of the members, we should let the cause go on in peace. Advocate your views in a benevolent, kind spirit; let the truth be spoken in love.

As allusion had been made to the land of his nativity, he would state that some twelve months since, while on a visit to the home of his fathers, the question of peace and war came up, in consequence of the remarks in the inaugural address of our Chief Magistrate, not a gentleman did he converse with but who deprecated a war between the two countries. It was not the public sentiment that there should be difficulties; Englishmen desired peace. In conclusion, Dr. Sharp prayed God that the cause and the society might prosper.

AMASA WALKER of North Brookfield, followed and said that the friends of peace never assembled under more favorable auspices, even though the news had been but that day received that twelve hundred men had perished on the field of battle, and an illumination of the office which had issued this "glorious" news, might that very night be witnessed! And, said Mr. Walker, if we could look into the other world, we might see there another illumination, demons rejoicing at this massacre of human beings. The favorable circumstances under which they were met, were indicated by the largest audience in attendance that had ever celebrated the Anniversary of the Society, the cheering events of the past year, and the healthy public sentiment at the present time upon the great subject of peace. In allusion to the war now benig prosecuted by our government with Mexico, Mr. Walker said he would not say it was a *bad* war as did some; it was as good a war as any war that had ever taken place; peace men brought it forward, with all the inequalities of the parties in conflict, as an example of all wars,—they could see no difference in them. We, as peace men, have condemned *all* wars as inconsistent with Christianity, and therefore could recognise no difference in their atrocity.

Among the favorable auspices of the cause the past year, was the address before the City Authorities of Boston, on the last Fourth of July, which had crossed the Atlantic, had been there reprinted, applauded, the sentiments caught up by the public voice, and made a part of the general feeling. Another indication of the success of the cause the past year, was the favorable result exhibited by the transmission of the "Olive Leaves" of Elihu Burritt—printed slips of peace principles—to five hundred newspapers in the United States and Canada, two hundred of which had inserted them entire, and returned copies of the papers which contained them. It was estimated that the principles of peace were thus brought to a million of eyes. Five hundred of the slips had been sent to England, and the last steamer brought in return quite a file of newspapers, which had inserted them as original essays "from Elihu Burritt, of Worcester, U. S. A." The "Bonds of Brotherhood," too, a little sheet, and tracts, all inculcating the principles of peace, had been sent to all the principal railroad depots for circulation along the routes; and the "Bonds of Brotherhood" had been transmitted to England, to be there reprinted and similarly disposed of. The "Advocate of Peace," and the "Christian Citizen"—the latter having the largest circulation of any paper in Worcester—were also exerting their potent influence for the cause. But twelve years ago, the venerable LADD, the former President of the Society, rejoiced that *one* religious newspaper had consented to publish a series of peace essays; now how changed the public sentiment! Such are some of the results of the past year.

Allusion was made by Mr. Walker to England's former military renown, when it was considered the poor man's birthright—about the only one he had—to fight the battles of his country, and share in the *glory* of the conquests. But now through the exertions of frienos of the cause, who had distributed peace documents broadcast, it was almost impossible to find men in any part of the kingdom who were willing to enlist. The Queen in her speech from the throne, had requested the raising of 40,000 men for the army, but the mass meetings of Birmingham and elsewhere had recommended to the populace that rather than enlist they should go to prison, and they would support their families. Mr. W. dwelled at length upon other indications of a like nature exhibited in Great Britain, and favorably noticed the frequent friendly addresses from towns and cities in the Kingdom to the people of this country. Several of these addresses were exhibited to the meeting, and one, from the ladies of Exeter, Eng., to their "friends and sisters" of the United States, containing sixteen hundred signatures, was spread out some thirty or forty feet from the pulpit through the body of the audience.—With such indications before us, in this country, and Great Britain, he thought he was warranted in saying at the commencement of his remarks, that he met under favorable circumstances.

ELIHU BURRITT, of Worcester, "the learned blacksmith," the editor of the "Christian Citizen," sustained the argument that warfare was inconsistent with the word of God, and could not receive the sanction or assistance of a professed Christian.

Rev. Mr. HOLLAND, of Rochester, N. Y., in a few remarks, commenting upon some statements made at an anniversary in New York city, among other topics, spoke of the inability we should experience in case of a war with England,—which some of the speakers th

dustry, though unshackled, being under the guidance of Rawson Cook, a "self-made man" who has undertaken the control of the new institution. In the New Jersey prison, Miss Dix had been laboring with great success, having procured 500 volumes for the use of the convicts, through the benevolence of gentlemen living in the vicinity of the prison; she had also learned a large number of the inmates to read, and was highly commended by the commissioners in their report. There was a growing feeling of humanity among the wardens and keepers of the various prisons towards the convicts, such as was practised in the Charlestown prison. The treatment which had been indulged in by the keepers of the Auburn N. Y., prison towards the inmates, the last year, as given in the newspapers at the time, was denounced by the report as horrid, ad such as never was or could be sanctioned by this society.

The extracts from the report having been read, CHARLES SUMNER, Esq., rose and said:—Our anniversaries, so far as I can judge of them by a perusal of the speeches preserved in our reports, have shown somewhat of that character which is said to be national,—a disposition to *self-praise*; or at least to regard only the favorable side of our conduct. This is not unnatural. It is more agreeable to praise than to censure; more pleasant, far, to find occasion for congratulation, than for regret; more delightful still, to dwell on the virtues and benefits which we have scattered in our path, than to invoke the dark shadows which have arisen in our advancing footsteps. And yet, I suppose it will be admitted by all, that it were wiser to consider our faults and shortcomings than our triumphs; to meditate less on what we have done, than on what we have failed to do. By so doing, we may hope for improvement; otherwise we shall lap ourselves in the soft indulgence of self-conceit, out of which no improvement can spring. In this spirit I hope to speak to day. I propose to review, very briefly, the course of our Society, with a view of ascertaining whether it may be amended in any way, and whether it does not become us to institute a formal inquiry with regard to it.

This Society owes its birth to several philanthropic gentlemen, who, in co-operation with the indefatigable Secretary, first met in June, 1845. It has now existed for more than twenty years. During all this period it has been blessed by the harmonious support of this community. It has been largely endowed by pecuniary contributions amounting to upwards of $60,000. The object of the Society, as declared in an article in the constitution, is "to promote the improvement of Public Prisons." And the question arises, What means has it employed for this purpose? An analysis of the way in which its funds have been applied, show that, during the first nineteen years $27,000 have been paid to the Secretary; $8420 to clergymen for preaching in prisons; a small sum for travelling expenses, and the chief part of the remainder of the income to the publication of the annual reports. As these reports, amounting to nineteen in number, record the labors of the secretary, they may be considered in a certain sense, to represent the $60,000 which the society has expended.

It becomes, then, important to weigh the character of those reports. And here commences a labor of mingled pleasure and mortification; of pleasure in the contemplation of the great good that has been wrought by this society, under the direction of its secretary; of mortification and regret in the necessity of observing the want of candor that has characterised its course latterly in reference to an important matter connected with prison discipline.

Let us first contemplate the pleasing side of the picture. To this Society we are mainly indebted for the excitement—I might almost call it the creation—in this part of the country, of an interest in the poor prisoner. It has brought him within the sacred pale of humanity. It has been instrumental in introducing many reforms, which have cheered the wretchedness of his lot; which have added to his means of reformation, and have elevated him in the scale of being.—It has turned attention to the construction of prisons, to the character of their officers, to the evils of unrestrained intercourse among the prisoners, to the treatment of the insane in prison, and particularly to the great and important subject of imprisonment for debt. The poor debtor, victim of misfortune, who now walks the streets rejoicing in the clear sunshine of the open day, will confess with gratitude his obligations to this Society. Honor, then, to the authors of all this good! Honor especially to him, the Secretary of the Society, under whose auspices it has been accomplished! *Tibi virenti largimur honores.*

Let us now look at the reverse of the picture. Some time ago there arose a controversy, which has been conducted with a mistaken zeal on both sides, between the advocates of what is called the Pennsylvania and the Auburn systems. Into this our Society has plunged with all the uncompromising ardor of its Secretary. In order to appreciate the course it has pursued, it will be necessary to comprehend the state of the question between the parties.

One of the great objects proposed by Howard,—our guide in these fields of humanity, in whose footsteps we follow as little children—was the SEPARATION of prisoners from each other. He wisely discerned that vice and crime were contagious, and that it was impossible to hope for the reformation of offenders, so long as they continued in poisonous contact with each other.—This principle, so easy to be appreciated, is recognized as fundamental in prison discipline. It has never been questioned by our Society. It will not be now.

But the question arises on the practical application of it. The prison at Auburn proposes to do it, by *separating* the prisoners at night only, allowing them to work by day in common, but in strict silence, never speaking to each other.—This discipline is enforced by the lash, sometime cruelly and fatally applied. The prisons at Philadelphia separates the prisoners absolutely from each other by night and day, so that from the time the law mercifully lays its hand upon the offender, so long as he continues in its custody, he is not allowed to see or to touch any campanion in guilt. He cannot look upon his countenance or handle his person. This discipline is maintained without recourse to the cruelties of the lash. The two different systems have acquired, in common usage, the names of Auburn and Pennsylvania. But it will be better to designate them by terms derived from their distinctive characteristics. One has been called the *separate* system; the other the silent, gregarious, or the *congregate* system.

Now, it will be clear, in this statement, that the great object of the *separation* of prisoners from each other is attained by the *separate* system more completely than by the *congregate*.—The prisoner is absolutely apart at all times from his fellow prisoner. He cannot be encouraged by word, sign, token, or example, in those habits of obduracy, which are an impediment to reformation, nor can he contract any of those mischievous associations, which, on his discharge, may ripen into new conspiracies of crime.

But to this system is opposed two objections, one founded on economy, and the other on its supposed effect on the body and mind of the prisoner. The considerations of economy disappear, when it is considered that the state owes to the unfortunate children of crime which it takes into its custody, that treatment which is best calculated to promote their welfare. The objection, founded on its supposed effect on the body and mind, also disappears, when we consider that the *separate* system merely proposes the *separation* of the prisoner from his companions in guilt, not depriving him of needful exercise in a yard attached to his cell, nor separating him from virtuous persons. It recognises that virtue as well as vice is contagious, and surrounds the prisoner with keepers, guardians, inspectors, visiters, teachers, whose society shall be productive of good, and *it assumes to do this in a degree sufficient to preserve the health of his mind, and to satisfy the demands of his social nature.*

It will be seen at once, that a system like this, admitting society as one of its necessary elements, cannot be regarded as *solitary*. This term can be justly applied only to places like the Bastile, Olmutz and Spielberg, prisons which excite the indignation and sorrow of mankind.

But I do not mean to argue the question between the two systems. My sole object has been to lay open the question, so that you may comprehend the course of our Society. And now, what has been this course! Early in its history it espoused the side of the *congregate*, or Auburn system. In 1828 a resolution was passed, at a public meeting, in which this Society pledged itself "to persevere in its efforts to introduce the system which it has uniformly advocated." It did persevere, as its reports bear witness. And how! By setting forth candidly all the facts, statistics, and authorities, on both sides, while it presented the conclusions in favor of its own peculiar system! No. If it had done so, I should be spared entering upon the details which I now approach. It persevered, by violent and successive publication of a unilateral and partizan character, the effects of which has been to diffuse an erroneous impression with regard to the nature of the separate system, and to consign that part of the community, dependent upon our Society for light, to the darkness of a total eclipse.

In illustration of this conduct, let me refer, in the first place, to some incidents which have accidentally come within my knowledge. On the list of honorary Vice-Presidents of the Society, is a name which commands peculiar regard, not only from its fame achieved in another generation, but from other trophies, in fresh fields of humanity, won in our own day. I mean that of Judge Jay. Some years since this distinguished officer of our Society, addressed a communication to the Secretary, in which he expressed his opinion in favor of the separate system. It was never published; perhaps it has been destroyed; perhaps it still slumbers among rejected articles. On the list of *corresponding* members is Dr. Bell, the eminent head of the Hospital for the Insane at Charlestown. The duty of a "corresponding member," it would seem, is to correspond with the Society. This gentleman did address a communication to the Secretary, describing a visit to the Penitentiary at Trenton, which is on the separate system; but that shared the fate of Judge Jay's. Other instances might be given of the way in which the Society has been closed to all but one side; but I turn to the reports, which furnish the strongest evidence.

The opposition rose to its height in the eighteenth report, published in 1843, in which the Society has accumulated all that it could gather against the separate system, without one word on the other side. This report cost the Society about $2500. It is a most discreditable document. It would be well for the good name of our Society, if it could be sunk deeper than ever plummet sounded, beyond the recollection of men. Of this more than sixty pages are devoted to the separate system. Let me allude to the uncandid way in which the inquiry is conducted: First it treats the system as *solitary*, which it is not, and adduces against it the failure in Maine, and other places, of prisons which had been conducted on the principle of *absolute solitude*. Second, it quotes passages from the letters of Roscoe and Lafayette, against a system of *absolute solitude*, and entitles them "opinions of the Pennsylvania system." The dates of these letters are withheld; and it appears that both were written before the Philadelphia prison was built, and several years before the Pennsylvania, or separate system, went into operation. Third, it inserts at length the opinions of Mr. Combe and Mr Dickens, entitling them "Dr. [Mr.] Combe's opinion of the Pennsylvania system," and "Dickens's opinion of *solitary confinement*, or the new penitentiary in Philadelphia." Now it would be inferred from this report, that all the authority was against the *separate* system. But at this period Capt. Hamilton, the accomplished author of Cyril Thornton, in his spirited book of travels in our country, had given an account of his visit to the penitentiary at Philadelphia, and recorded his opinion in favor of the separate system. Besides, other travellers had expressed themselves, with more or less distinctness, the same way: as Dr. Reed, Dr. Maithesen, Dr. F. A. Cox, Dr. Hobey, Capt. Marryatt, Mr. Buckingham, and Mr Abdy. I know that this matter is not to be determined by names only; but if it were right to invoke them on one side, should they not in fairness, have been alluded to on the other?

But at this time, beyond these *private* opinions, there were *official* reports recounting visits to our country to examine our penitentaries, all of them before the public, but not one of them referred to in this Report! The governments in Europe have sent commissions, composed of eminent names, expressly with the view of ascertaining the merits of this question, into which our society has entered with such violence. The first was in 1831, and consisted of two gentlemen, at present conspicuous in French politics,—Beaumont and De Tocqueville. In 1834, England, following the example of France, sent Mr. Crawford, a wise and careful observer, on the same errand. In 1835, Prussia sent Dr. Julius, well known for his sagacity and interest in prison discipline, who made a most careful perambulation of all the prisons of the country. In 1835, France sent another commission, consisting of Demetz and Blonet; and in 1836, the Canadian government sent Neilson and Mondolet. All of these commissions reported *emphatically* in favor of the *separate* system. Now, was it candid in our Society, established to diffuse light on prisons, to withhold all reference to these authoritative opinions in favor of the separate system, while it brought forward Mr. Dickens and Mr. Combe, and unearthed the dateless letters of Roscoe and Lafayette, to employ them in a cause for which they were never written?

But this is not all. The eighteenth report concludes with a reference to what is called "the chaotic state" of this question in Europe; nor has any report since, down to that which we have heard to-day, afforded any glimpse of the real state of the question on the other side of the ocean. What is the state of it? In England a model prison has been constructed at Pentonville, which is, perhaps, the best prison in the world. In the late report of the Surveyor-General of Prisons, which was laid on the table of Parliament during its last session, it was expressly declared, from the experience gained at Pentonville, "that the separation of one prisoner from another is indispensable as the basis of any sound prison." As long ago as 1843, the date of the eighteenth report, no less than seventeen prisons were built, or building, in different counties of England, and several in Scotland, on this principle. In France the whole subject has gone through a most thorough discussion by the press, and also in debate by the Chamber of Deputies. Here is a volume of more than six hundred pages, which is filled by a report (with notes) of this debate—the fullest and most instructive that has ever taken place in any legislative body on a question of practical philanthropy—which ended in the passage of a law, during the last summer, appropriating ninety millions of francs for the building of thirty prisons on the separate system. In Sweden, eight prisons are now building on this system; and several years ago, before our eighteenth report, the present King, Oscar, at that time Crown Prince, wrote a work, in which he reviewed the two systems, and gave his preference to that of Pennsylvania.

I cannot refer to this work without a tribute of respect. It has been twice translated into German; twice into French, and once into English. It deserves to be translated into every language of the civilized globe. It is one of the most remarkable productions that ever came from a royal author. Oscar is the son of Bernadotte, one of the Marshalls of the Empire and elected King of Sweden. But this little book of humanity and wisdom, awakens a warmer glow of admiration than the commander of the centre under the Sun of Austerlitz, or the leader of the timely succors that hurried the close of the giant struggle of Leipzig. He sits on a throne that has been illustrated by two of the greatest sovereigns of modern Europe, but his is a truer glory than that of Gustavus Vasa in the mines of Dalecarlia, or Gustavus Adolphus on the field of Lutzen. But our Society has known nothing of the opinions of this man, who spoke with the authority of place, and the higher authority of reason.

Time compels me to be brief, and I will refer only to other countries in Europe. In Prussia five prisons on the separate system have been built; in Denmark ten are now building; in Norway one is now building in the neighborhood of Christiana; in Poland one has long been in existence, and three others are about to be completed; in Hungary a project has been submitted to the Diet for the erection of ten on the separate system, and in Holland, the Duchy of Nassau, the Grand Duchy of Baden, Frankfort on the Maine, Hamburgh, Geneva in Switzerland, and even in poor bleeding Spain, where they are beginning to turn their attention to this subject, prisons on this system are built or building; while Belgium has yielded to it, and has ingrafted it even upon the famous *Maison de force* at Ghent, which afforded the model to our Auburn Prison.

Now, I ask, has our society, established to diffuse light on the subject of prisons, acted in a praiseworthy manner in withholding this important knowledge! If the facts and authorities to which I have referred, were withheld intentionally, it was most uncandid; if through ignorance, the ignorance was gross. I submit, on this review, that the course of our society is obnoxious to censure; and that it is due to our own character to ascertain to what extent its reports have been infected by the gladiatorial spirit.

But I do not found my motion on this review only; and this brings me to the most important part of my task. Our reports have now lost all credence and authority, by reason of their notorious partizan character. Our society has forfeited its good name. It is treated like a bankrupt, if not like a counterfeiter, whose bills are nailed to the counter. In showing this I shall be compelled to adduce unwelcome matters, of which, however, the society should no longer remain in ignorance. I shall refer briefly to *five* different sources of evidence. *First:* In Pennsylvania, in an official report by the Inspectors of the Philadelphia Prison, laid on the table of the Legislature in 1834, the reports of our society were characterized as "*wilful and unwarrantable perversions of truth.*" In 1836 they are alluded to in the same spirit. *Second:* In England, a work entitled "Prisons and Prisoners," by Joseph Adshead, published during the last year, reviews the reports of our society, which it calls "a prison association *force*," a "prison discipline *imposture*," and alluding to some of its tables of figures, says, "a more flagrant instance of *trickery* has never come within the range of our experience." *Third:* In France, our reports have been often referred to by various writers, but particularly by Moreau Christophe, the Inspector General of the Prisons of France, a very high authority on matters of prison discipline. In one of his late publications (*Revue Penitentiare*, for 1844, p. 130,) there is this title, *Mensonges de la Societe a Boston*, "Lies of the Society at Boston;" and in another publication he alludes to the sinister influence we have exerted "in declaring war to the knife against the separate system." *Fourth:* To these I must add important testimony from Germany. I hold in my hand a German article by Dr. Varrentrapp, some of whose writings have been translated into both English and French, which reviews the nineteen reports of our Society. This is done with the painful care and minuteness which characterises the productions of his country. He characterises our course as a *war* against the separate system, and more than once pronounces the much-vaunted tables of our society to be *false*. In one place he finds "*no fewer than fifteen false figures on a single half page*"; and after analyzing a batch of figures, concludes, "it is clear that a table, in which perhaps half the figures are false can have no value, and that the views of its author are totally groundless." *Fifthly:* To these I add an extract from a letter recently received from a gentleman of this city, now in Europe, for whose interest in this matter, and candor too, I may vouch. It bears date Paris, January 1st, 1846.

"I have examined, as you are aware, with no small attention, the prisons of every European state, with the exception of Portugal—have been in contact with their directors, with the committees, charged with their inspection, and with persons in almost every country, who have occupied themselves seriously with the question of Prison Discipline. In Russia I had the honor to propose personally to the Emperor, changes in the interior *regime* of the prisons, changes which I had afterwards the satisfaction to see *with my own eyes*, had been adopted throughout the European part of that vast Empire. In Austria, Prussia, Baden, France and Spain I have heard frequent allusions made to the reports of the Boston Prison Discipline Society, and almost as frequent regrets expressed that the Society seemed to have its *partie prise*—its opinion formed—its judgment closed against fact or experience,—and that it presented itself, rather as the advocate of a system, than as the serious and conscientious examiner of the questions which came within its province. In the public discussions in France its reports have been treated in a manner by no means flattering to a Bostonian; and in some of the parliamentary papers published by the minister of the interior, copies of which are in the Library of the Boston Athenæum, the accuracy and candor of these reports are seriously questioned."

If these authorities are to be relied on, it seems clear, that in Pennsylvania, in England, in France, in Germany, and generally throughout Europe, our Society has acquired an ill fame. Far be it from me to sanction, in any way, these grievous words charging our reports with direct falsehood. I have deemed it my duty to bring them before you, believing that the cause of Prison Discipline required it. As a member of this Society, proud of the good it has done, and as a citizen of Boston, zealous for the good name of my native city, I feel humbled by such imputations thrown from so many quarters. And now, what is the duty of our Society? I put it to you, sir, whose disposition to receive the truth is as well known as your ability to comprehend it, whether it is not due to our character, to institute an inquiry at once into our course of order to ascertain if there be any ground for these suggestions. Are our Reports *lies?* do they contain "wilful and unwarrantable perversions of the truth?" are those tables of figures which have formed such a prominent part in our labors as if they were the "immediate jewel" of the Society—are these false? I put it to you, Reverend Gentlemen, whether it does not become you all to join in an inquiry, which may wash our garments clean from all aspersions. If it shall appear that these imputations are the offspring of a partizan spirit, uttered carelessly, and unfounded in fact, the Society will then be able to purge itself fully before the world, and to resume its mission of usefulness. On the other hand, if they should be in any respect sustained, the society may have an opportunity of elevating itself to a new dignity by confessing its former faults and errors. "Our country, right or wrong," is a cry that rises from the hoarse conclaves of politics. Let its spirit never intrude into any association like ours. Let none of us say, "Our Society, right or wrong."

MR. SUMNER concluded by moving the appointment of a committee to examine and review the former printed reports of the Society, to consider whether the same can in any way be amended or varied, that its usefulness may be extended, and to make a full report thereon, to be incorporated in the annual report of the Society and printed therewith.

BRADFORD SUMNER, Esq., of this city, followed in reply to Mr. Charles Sumner, and said that with him in his remarks relative to the secretary's course, and the subject of "separate" confinement, he must beg leave to differ. The whole subject was but a war between domestic experience and foreign theory. He cared not how many examples might be brought forward of the opinion of foreigners, he would weigh them not, so long as they contradicted domestic *experiment*. The difficulty in the gentleman's mind seems to be that the secretary is supposed to have made some misstatements; as far as relates to the word "solitary," which was substituted for "separate" he differed with the last gentleman in the signification which was given it, and so probably did the secretary.

We had been told that crowned heads had written learned books upon the subject of separate and associate imprisonment; but must we go, he asked, to foreign countries for facts in our own experience? He wanted no such proceeding as that. He rather would rely on the *facts* which could be presented, when he considered the relative merits of the two systems. In the Pennsylvania prison there were 442 inmates; in that of Massachusetts 285. Now, how stands the bill of health between them? In Pennsylvania, the average deaths were 4 per cent. yearly; in Massachusetts, not *one* per cent., for years past, not only seven-tenths of 1 per cent., or 3 in 4 years. With such facts as these, if correct, he cared not for volumes of theory. Now take *mental* health; how stood the matter the last year? In the Pennsylvania prison, there were eight cases of insanity in convicts who went there of sound mind; while in Massachusetts there was but one, and that a slight case, which has since been cured. Here were *facts*, and he cared not for all the theories of Europe relative to separate confinement. He had no deference for foreign opinion and theory, if they were opposed to truths like these, which could not be gainsayed. Who knows best about these things? men from Prussia, or men from Massachusetts? Again, in regard to the earnings of the two prisons: In Pennsylvania, the past year, the amount earned by the 442 prisoners was $13,000, while in Massachusetts, from 285 convicts, there were earned $31,000! Does this give a preference to the Pennsylvania system? Who does not *know* that Massachusetts has it? If these facts are so, if they are true, they are conclusive. The Massachusetts Prison, last year, paid all its expenses, salaries of officers, &c., and left $3,000 balance in the treasury, while the Pennsylvania prison had a balance of $6,000 against her, not even having paid her officers!

In view of these data, it had been asserted elsewhere that the sick were pardoned out from the Massachusetts State Prison—pardoned out *to die*—and consequently there was a less per centage of deaths in the institution than otherwise would be the case. This, Mr. Sumner was prepared to deny, fully, entirely. He had had six years' intercourse with the prison, and confidently believed that in all that time there had not been one single case of pardon from the prison on account of sickness. What, then, is the reason that there are no more deaths in the Massachusetts State Prison? Last year there were 15 deaths in the Pennsylvania prison, being 38 per cent. of the whole number. If, then, the system of Pennsylvania treatment produces in a given year 15 deaths, and Massachusetts but 3 in 4 years, what, he would again ask, is the cause of this great difference? Was it not, as he believed it to be, because of the interdiction of all intercourse between the prisoners? Man is a social being, and it is cheering to see one another, to be in one another's company, to know there are human beings around us, though at work, and the lips silent. All nature partakes of this feeling of social life—the cattle upon a thousand hills, the birds of the air, and all animate creation. There was no escape from the conclusion thus forced upon the mind,—and the reason is obvious that it is for this want of social intercourse that these things are as they are in the Pennsylvania prison. He did not believe the charge against the secretary to be sustained. Whether all that had been inserted in the reports was judicious or not, it was not for him to say. The question with us was, how stands our *favorite* prison at Charlestown? If that stood well, it was not necessary to bring minor matters into controversy.

MR. DWIGHT said, in further explanation, that no communication was made to him by either William Jay, or Dr. Bell, that he felt authorized or thought desirable to publish; and though it had been asserted, he had not alluded to any of the foreign commissions to this country on the subject of prisons, yet De Tocqueville, one of the French commissioners, had been quoted at length by him in a previous report of the Society, and in language much better than he himself could use.

GEORGE S. HILLARD, Esq., of this city, Rev. Mr. TODD, of Pittsfield, JOHN TAPPAN, and SAMUEL A. ELIOT, Esqs., of this city, further briefly discussed the resolution of Mr. Sumner, the character of the previous reports, and the statements of the secretary, when the resolve was adopted, and Messrs. Bradford Sumner, Geo. S. Hillard, Charles Sumner, Rev. Mr. Dwight, and Dr. Walter Channing, were appointed the committee. The chair was subsequently joined to the committee.

At 2 1-2 o'clock, the large assembly dispersed, no doubt somewhat surprised at the turn which the discussion, so unusual for the anniversary occasion, had taken.

The above is taken from the Mercantile Journal with the exception of Mr. CHARLES SUMNER's speech which we take from the Courier.

We give as promised last week the remarks of Geo. S. Hillard, Esq., at the public meeting of the American Unitarian Association. Our readers will, we are sure, unite with us in thanking Mr. H. for furnishing this address revised by himself.

MR. PRESIDENT,—I propose to speak upon some topics rather suggested by the resolutions than directly embraced by the terms of any one of them. The moral and religious world presents different aspects according to the point of view from which it is contemplated. As I am a layman and a lawyer, I am led to look more at the conduct of Christians than their creeds. Christianity is made up of doctrines and precepts. Respecting the former, there are and always will be diversities of opinion among men, and these diversities are independent of the will. Respecting the latter, there can be no substantial difference among men of sound minds. Men may differ widely, for instance, as to the essential nature of Christ, his relation to God and to the human soul, but there can be no doubt as to the inestimable value of the rules of conduct which he prescribed. These rules are sufficient for the guidance of man in every possible relation in which he may be placed. Their application was first limited to individuals. In the early ages of the Church there were men and women whose lives were crowned and embellished with all the Christian virtues; but these were bright points in the general moral darkness. It was long before Christianity began to be felt in masses, societies and communities. Its progress has been always from the smaller to the larger circles of humanity. At this moment whatever honorably distinguishes this age from those that have gone before it, the movements in favor of peace, temperance and prison discipline, the provision made for poverty and insanity, reforms in criminal law, the interest felt by the more favored in the less favored classes—are all the slowly-gained triumphs of Christianity over the natural hardness and selfishness of the human heart.

The most comprehensive relation is that which man sustains to the State. For this, the last and highest triumph of Christianity is reserved. When this is accomplished, Christianity and politics will be identical. That we are far, very far from this standard, will not be denied. The conduct of nations, especially in their external relations, falls below, not merely the Christian standard of duty but even below that which may be drawn from the writings of virtuous Pagans, such as Confucius or Plato. They seem as yet to be wholly swayed by the selfish passions of the natural man. To prove this, I need not go back to former times, nor yet cross over to another hemisphere. I can find proofs and illustrations in rank profusion, upon our own soil. And here you will indulge me in some plainness of speech, doing me the justice to believe that my point of view is not that of a party politician.

We have been for some time and are now in interesting and critical relations with two States, England and Mexico. Our dispute with England turns upon a question of territory; of more or less land. Now the Christian rule or sentiment expressed by the words, "in honor preferring one or another" would suffice to settle such a question in twenty four hours. Yet in the debates of Congress on this subject, what elevated Christian sentiment has been uttered! who has ventured to suggest that some respect was due to the precepts of Jesus of Nazareth, in international relations? On the contrary, we have heard sometimes sentiments of the most odious ferocity and sometimes of the most sordid rapacity. We have heard men avowing sometimes the motives of pirates and sometimes those of pedlers; but never those of Christian statesmen and legislators. Of course, I do not say that all the debates were of so low a tone, but I do say that the highest tone of sentiment uttered was not high enough.

Then look at Mexico and how we have stood and are standing towards her. I am not going to unfold the record of our shame. It would be a long tale and a sad one. I contend that our course towards Mexico is not warranted even by that inferior and selfish code which is laid down by writers on public law, and it is as far below the Christian standard as the earth is below the heavens. We have happily blended therein the robber, the tyrant and the bully. Yet is there any public man that gives utterance to a sentiment of Christian reprobation of our conduct? is there any one who sounds out with a voice of power the noble word, duty, in the ears of our people? In a moment Congress votes millions of money to carry on this wicked and most unchristian war; but how slowly does a measure, which has for its object the diffusion of truth among men, toil and lag through that body! With how feeble and languid a grasp does it seize upon their attention. How often are its friends doomed to disappointment and defeat. How cold and sluggish are the movements of our virtues! how vivid and intense those of our passions. The one is the feeble pecking of the dove; the other, the fierce rending of the eagle.

I am told that there is a portion of the public press which openly proclaims and exacts that no public man dares oppose this war because of the obloquy and political proscription which followed the opponents of the last war with England. If this be true, "O shame, where is thy blush?" on what feeble reeds and trembling bulrushes does the fabric of our national glory rest.

I call upon the moral and religious portion of our community to rebuke the detestable sentiment that our country is to be supported, whether right or wrong. Would that the breath of a true and calm courage could be breathed into our public men, that they might lift themselves above the shows and shadows, that are around them and take counsel of considerations above and beyond "the flight of time." Man's essential dignity is derived only from those elements which are unseen and eternal. What is his mortal life? A brief spark, glowing for a moment and soon swallowed up in the jaws of darkness. But this "our bank and shoal of time" is overarched and encompassed by majestic and eternal truths which, from afar, pour round our darkling paths the light of heaven. To see a man unconscious of these mighty spiritual realities and swayed only by those motives, which are of the perishing brood of earth, anxious about this man's smile and that man's vote, smitten by dread of popular obloquy, paralyzed by the miserable fear of a miserable press, is indeed a mournful spectacle. A sadder sight the earth can hardly show. I am struck with the low tone of moral sentiment among our politicians and public men. Intellectually speaking they may be superior to the people at large, their constituents, but in a moral point of view, they are inferior. We are better than our rulers. The race of public men is sadly degenerated. We must introduce a nobler stock. I wish to see men in office, who will turn towards the tyranny of a majority the same resolute countenance with which Paul met the embodied majesty of Rome at Cesarea and so reasoned of "righteousness, temperance and judgment to come" that Felix trembled; who will meet the roar of popular madness with the calm soul of George Fox, who records of himself, that when placed in the dock to be tried as a felon, the spirit of the Lord so came upon him that when he arose, the judge and jury became as dead men under his feet; who will see a scoffing, hissing majority as so many dead men under their feet, if the path of duty should be through them and over them.

I would hold up no visionary and fantastic standard of conduct. I have no respect for what Milton calls "a fugitive and cloistered virtue." The work of the world must be done, and a morbid and over-sensitive conscience, which only doubts and dreams, is hardly to be commended, certainly not to be imitated. I would strengthen my positions by the great authority of Mr. Burke, whose golden pen dropped truth and wisdom in its most careless movements. In one of his recently published letters he says "the principles of true politics are merely those of morality enlarged" and where are the purest principles of morality to be found? I need not answer, in the New Testament."

The great problem for the Christian world now to accomplish is to effect a closer union between religion and politics. They have too long been estranged and at variance. There is a sort of division of labor in society, which is anything but satisfactory or encouraging. We have one class of men to carry on government, another to transact the common business of life and another to do our religion and morality. Hence our wise men are not good, and our good men are not wise. I make this as a general remark, subject, of course, to exceptions and qualifications. The wise men of our country are not spiritually minded. They are engaged in the pursuit of wealth, of professional and political success; they are developing the industrial resources of the country and adding to its material wealth. The ends they pursue are not high, but they show an admirable sagacity in the means they use to accomplish them. On the other hand, the good men are not conspicuous for wisdom or sagacity. They pursue high aims, but do not choose the best means. Their goodness is visionary, unpractical and fanatical. They awaken the scarce suppressed contempt of the hard, shrewd sagacious man of the world. These latter hardly pay them the compliment of sincerity. They do not go to them if they want advice in any doubtful matter—as the investment of property, the purchase of an estate, the marriage of a son or daughter. We instinctively associate eminent goodness with want of force of character and feebleness of intellectual fibre. Thus the children of darkness are wiser in their generation than the children of light. We give our poor tithes to heaven, while the world, the flesh and the devil exact the other nine parts of our efforts our energies and our thoughts.

Brethren this is a fearful mistake and fearfully shall we answer it, if it be not amended. Let it be borne ever in mind that the foundations of material prosperity are moral, and that there can be no soundness in the body politic, unless the principles of Christian morality flow and circulate through it, like the blood in the natural body. If we leave the moral and religious interests of the country in the hands of clergymen, of women and of a few visionary and fanatical laymen, if the shrewdness and sagacity of the country are to be absorbed in the accumulation of property, if the politics of the country are given over to reckless demagogues, venal office-seekers and unprincipled editors, our wealth and material prosperity will rest upon foundations as uncertain as those of a palace built upon the crater of a volcano. The politics of the country, using that word in its most comprehensive sense, are matters of deep concern to all of us. We cannot dodge them aside and let them pass if we would, and we ought not to if we could. They include our highest temporal interests. They form the frame work which encloses and gives support to all the rest. We must elevate and exalt them. We must entrust the work of government to cleaner hands and purer hearts. We must rebuke the doctrine, whether directly maintained or indirectly sanctioned, that the morality of the gospel is too fine for use. We must bring about a union between wisdom and goodness. We must dedicate the most vigorous faculties of man to the highest ends. We must enlist the passions in the cause of truth and virtue. We must make men do good and be good with that energy and intensity with which they now pursue wealth or political destinction, or make love, or seek revenge. We must have men to rule over us who will "hate the cowardice of doing wrong."

My thoughts are haunted with the vision of a Christian Commonwealth, in which every man, whatever be his function or office, shall feel himself to be an anointed priest of the Lord and infuse into his daily life the spirit of purity and devotion, in which the different sects of the christian world shall lay aside their theological wrangling and enter into a noble strife to see who shall most resemble in life and spirit him after whose name they are called, in which the severed fragments of Christ's garment shall be woven again into a web of wholeness and beauty. Then the earth will become a temple, and the roar and hum of daily life will go up like a chorus of praise and thanksgiving. Brethren is this a dream and no more! Are the tares ever to grow in the field of the Lord? Are the faint and bleeding hosts of truth never to forego their wasting conflict, and are the meek never to inherit the land that is promised them? The end is afar and cannot be discovered. Some see it gilded with hope and some darkened with gloom. But motives to effort are to be drawn from sources over which the changing moods of our own mind have no power. The past we cannot recall; the future we cannot command; the "fleet angel" of the present we can seize and hold. The pasing hour we can crowd with heroic action and generous sacrifice. Brethren, the night cometh in which no man can work; let us so live and work while it is day that we may lie down to our repose with no unavailing regrets no stings of self-reproach.

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

Samuel H. Walley, Esq., in the chair.

Rev. Asa Bullard submitted extracts from the Annual report. The Society is evidently increasing in usefulness and importance. It is emphatically the organ of the Congregational Churches in this Commonwealth, and, to some extent, of others in different New England States, for the sustenation of Sabbath Schools here at home, and for the supply of libraries to a large number of Schools in the Western States. The Society is called to a most important mission, in filling the Great Western Valley with the knowledge of the Gospel. Numerous applications have been received from that quarter of our country, for books, appropriate to Sabbath School Libraries; and the warmest thanks of the recipients of the Society's bounty have been returned to the donors. The Society is loudly called upon to make still more vigorous exertions, the year to come, to meet the great moral exigencies of our country.

The speakers before the Society were the Rev. Edwin Hall, of Norwalk, Ct.; Rev. Charles B. Kittredge, of Westboro'; Bradford Sumner, Esq., of this city; and Rev. John Gridley, of Montpelier, Vt. [Atlas.

FOREIGN EVANGELICAL SOCIETY.

Rev. Daniel Dana, D. D. presided, and Rev. Mr. Thurston, of Prospect, Me., led in prayer. Rev. Mr Sawtell read parts of the annual report.

It appeared that the receipts for the past year were double those of the former. The receipts of the Society for the last year were were $20,145 56. The Bible Society had given $500. All of which had been transmitted to the Waldenses. The following cities had given these respective sums. Hartford, $600; New Haven, $700; Albany, $700; Providence, $950; Baltimore, $900; Philadelphia, $1500; New York, and Brooklyn, $1650; Boston, $2200.

The Expenditures for the past year have been, for Europe, $13,572 56; Canada, $1,602 44: South America, $475; at home, $3822, and for the Quarterly Newspaper, $497 71.

Mr Sawtell also stated that the Pope, in whose dominions the Society is more especially operating has recently prohibited the Gas light companies in Rome from contributing to the public convenience by the use of Gas. It appears, therefore, that in that respect, at least, he "loves darkness better than light." Several gentlemen addressed the meeting. [Atlas.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Rev. Dr. Codman, of Dorchester, took the chair, and Rev. Daniel Temple, late missionary at Smyrna led in prayer. Rev. Dr Anderson then made a statement respecting the present religious condition of the Nestorians, the Armenians, the Mahrattas, the inhabitants of Ceylon, the Choctaws, and the Sandwich Islands. He said that, at the present time, very marked evidences of the special operations of the Holy Spirit exists at the missionary stations adverted to, which afford the highest encouragement to the faith, and hope and prayer of all the friends of the missionary cause. The great work of evangelizing the world is evidently on the advance, and the public conscience of the nations is awaking to the demands of the Gospel.

The meeting was addressed by the Rev. Albert Holladay, from the Mission to the Nestorians of Persia, Rev. Levi Spaulding, from the Ceylon mission, and Rev. Anson Gleason, late a missionary to the Choctaws. [Atlas.

AMERICAN SUNDAY SCHOOL UNION.

Hon. William J. Hubbard presided. A brief statement of the transactions of the Board, during the last year, was read by Rev. Mr. Campfield, of New York city, from which we gather the following facts:

Fifteen persons have been employed (chiefly in the Western States and Territories) in exploring the new districts, and opening Sunday schools wherever there was a promise of their usefulness and permanency, and providing them with elementary books, &c. The expense of this labor, during the year, has been four thousand six hundred dollars, or about three hundred dollars to each per annum. The success of these missionaries has been such that several hundred new schools have been opened, with every prospect of permanency and great usefulness. About ten thousand dollars worth of Sunday school books have been gratuitously distributed, during the year, to new and needy schools. These donations are indispensable, and often prove the means of awakening a new spirit of intelligence and inquiry throughout whole neighborhoods; and it is to be regretted that any of them should be declined for want of the means to bestow them.

The Cheap Library (one hundred bound volumes for ten dollars) has excited much interest, and some hundreds of sets have been or are in the way to be despatched to various destitute portions of the West. It is difficult to conceive how a greater good can be done in this form and at this price, than to scatter *thousands* of these libraries over the land.

The number of new books published during the year is forty-three—all of the bound series, and some of the largest size.

The value of books, &c., sold and distributed is one hundred and one thousand nine hundred and sixty-nine dollars.

The society has employed, during the year, *seven* collecting agents, three of whom have combined with their agency important missionary service. The salaries and travelling expenses of these agents have been six thousand six hundred dollars.

Total receipts from all sources (including $501 54 balance of last year,) $115,414 47.

Total expenditures and donations, $115,353 23.

The meeing was addressed by Rev. Drs. Sharp, Storrs, and others. [Atlas.

PASTORAL ASSOCIATION.

The annual sermon before the Pastoral Association was preached by Rev. Nehemiah Adams of this city; text, Col, 4: 17; "And say to Archippus, take heed to the ministry that thou has received of the Lord, that thou fulfil it." In fulfilling this ministry, the speaker said, 1, we must be earnestly devoted to its private duties and labors. 2. To fulfil this ministry, a man must exert an influence on the age in which he lives. To do this, four things were requisite. (1.) A minister must be a scholar. (2.) He is bound to promote the great benevolent objects of the age. (3.) He must withstand the prevalent errors and maintain the truth. (4.) Ministers must be living examples.

Inferences. 1. Earnestness in fulfilling the ministry will make one contented, and establish permanency in the sacred office. 2. If we were more intent on usefulness, we should have less ambition for more prominent places. (3.

great principles of religious liberty on which our associations profess to be based; and that we have thus opened the way for the exercise of an authority against which we have always protested in other bodies, and which may in the end press very inconveniently and unjustly on some who are now connected with us.

The subject is very broad, and in its application to us at the present time, an exceedingly important one. We hope to take it up often hereafter. But this article is too long to be further extended. We will only say, that it was, according to the fable, for what seemed to be his own good that the horse proposed a measure which resulted in his perpetual bondage, so it is almost always for the attainment of some present and obvious good, that men are led to adopt measures which by and by are found to rob them of their dearest rights.

MR. EVERETT'S INAUGURAL ADDRESS.

It was owing to an accidental misplacing of our mark, that we copied on our first page so large a part of President Everett's Address. We shall be fortunate indeed, if no more injurious accident should ever happen to the Register. We hope that those of our readers who may not have the whole address will not be prevented by its apparent length from, not merely reading, but studying all that we have given. More just sentiments on the great subject of College education are nowhere to be found. In thinking now of Harvard College we find ourselves divided between emotions of gratitude for the past and hope for the future. Our warmest wishes for him who has just put on the harness are, and he can desire nothing more, that those who shall leave the walls of Harvard, may carry with them the same affectionate confidence, gratitude and respect towards their President, which it is our privilege to cherish towards ours.

WE MUST ARM OURSELVES FOR SELF-DEFENCE.

The young man with his barber's basin, being overtaken by a shower, put the basin upon his head. Don Quixote, mistaking the basin for a helmet, had all his warlike passion roused and brought his sword fiercely down upon it. The basin, to be sure, saved the head from being broken, but if it had not been there, no blow would have been given. Now, just such madmen as Don Quixote are three quarters of the world, in respect to war, and just such security as that afforded by the basin, is that furnished by at least three quarters of our military defences and implements of war.

RELIGIOUS INDIFFERENCE.

How many are there who read the word of God, and see there all that he has done for us; who rise in the morning amid friends and children whom God has safely guarded through the night; who witness the effects of his beneficent influence in nature and see his crowning mercies as shown to us in his Son;—how many are there, who see and acknowledge all this, but no strong emotions are touched; there is no quickening impulse of the heart; they feel and lament their indifference,—and slide carelessly along towards their graves.

MILITARY GLORY.

We have seen by the papers that when the knapsacks of some of the Mexicans, slain by our troops were opened, nothing was found in them but corn and a little salt. These are the men whom our young men are drafted to kill and by vanquishing and slaughtering whom our nation is to cover itself with military glory.

*** We learn from Bishop Jebb's Life, that a rule, "which he always observed himself, and constantly recommended to others, was this, to watch the indications of circumstances as they arose, and never, unless where the voice of duty clearly called, to press any undertaking against opposing circumstances; lest by so doing, we should cross the course or take ourselves out of the current, of God's providential dealings. This maxim he daily illustrated by his own practice, and he found himself richly overpaid by the resulting benefits."

CORRECTIONS. On account of the unavoidable haste in which the unusually large amount of matter was prepared, there were not a few typographical errors in our last week's paper. Most of them were unimportant; a few may need correction.

In the remarks of Mr. Randall before the Bible Society—after "limited" in the 15th line, there should be a comma, and in the 16th line, "present" should be "presented." In Mr. Peabody's speech, on the same occasion, after "dust" in the 11th line, the same requires a comma or a dash. In Mr. Fletcher's speech 22d line, for "*few* principles," read "*free* principles." In Mr. Hosmer's remarks at the Collation, 2d paragraph 4th line, "*two* years" should be "*ten* years." In the report of the statistics given by Mr. Channing, travelling agent of the A. U. A., it ought to have been stated that the number given as belonging to the 56 societies, was the "*average attendance*;" and instead of 72 addresses to Sunday Schools, there were only 32.

ORDINATION AT SOUTHINGTON, CONN.

The Church of Christ in this place, of the Unitarian faith, having by an unanimous vote invited James Richardson, Jr., late of the Divinity College, Cambridge, to become their pastor for the current year. The Ordination services will take place on Wednesday, June 10th.

The Sermon of ordination will be given by Rev. Alvan Lamson, D. D., of Dedham. The Address to the people, is expected from Rev. Orville Dewey, D. D. of New York City, who will also preach in the evening. The Right Hand of Fellowship, by Rev. Edward Everett Hale, of Worcester. The Charge, by Rev. Joseph Harrington, of Hartford.

It is hoped, that the Eastern churches, as well as those of New York, will be represented in the Council by a full delegation; and that all ministers of the Gospel, who take an interest in the Missionary cause, and the extension of the pure and simple Gospel of Jesus, will strive to be present on this occasion.

The council will meet at the Parsonage, at 9 o'clock A. M. of the day of ordination.

Friends will be met at the "*Berlin Depot*," on the "*Springfield* and *New Haven Railroad*," by suitable conveyances on the day previous.

*** We have many valuable contributions on hand and beg our correspondents not to think that we set a low value on their favors because they do not appear at once.

To the Editor of the Christian Register.

DEAR SIR,—In your paper of 23d May, there is a short article, over the signature of C. K. D., declaring that the author of a recent pamphlet, which reviews Rev. Dr. Putnam's Hollis Street Sermon, and the "Editor of the Christian World are in a deplorable state of ignorance in regard to our ecclesiastical affairs, or that they are willing to present to their readers, as truth what they know to be false." It concludes with saying; "we are anxious to know which of these positions they prefer." The coarseness and the *peculiar* impropriety of "giving the lie," even by way of alternative, in a religious paper, and in connection with a matter interesting to us, only as Christians, and where a mistake of the fact charged to have been incorrectly stated, might have been sufficiently magnified even by calling it the result of "deplorable ignorance," shall not prevent me from responding. I do it in the Register, rather than in my own paper, The Christian World, because the readers of C. K. D., ought to see the response. I answer for myself only. The authorship of the pamphlet alluded to, is wholly unknown to me; I speak of it, without any feeling which might connect itself with any person or persons. To me the author is only an abstraction. Whether he was right or wrong in the matters of fact which were collaterally introduced—or in any thing not substantially important, was a matter of perfect indifference, that was his business—not mine. I called the pamphlet "*a fatal mingling of blessing and cursing*," and I endorsed nothing but the *argument*. The Sermon of Dr. P. had been noticed in the Christian World editorially, and its opinions were opposed. The Christian Examiner had criticised it severely. The Register had spoken its mind upon the subject; and a correspondent, in my own paper, had formally *defended* the Sermon, against myself and all others who had written against it; affirming that, we had all misinterpreted its meaning. I am no more responsible for the style, tone, nor for the mistakes of fact, if any, of the pamphlet, than I am for the opinions of my correspondent, who expressly dissents from my own. And this, a moment's thought might have disclosed to any body. It is certainly to be hoped that, in all our controversies, Unitarians will strive to confine themselves to substantial matters—to the discussion of truths and ideas—not of persons. We ought to speak freely, and to examine freely what is said,—and the worst foe to freedom of speech, to peace and to the truth, is he, who captiously endeavors to raise merely personal issues—and whose charity will not permit him to suppose a mistake, where he can *suspect* a falsehood.

GEO. G. CHANNING.

NEW PUBLICATIONS.

The Unitarian, and Foreign Religious Miscellany. Edited by Rev. George E. Ellis.

We have read through the first number of this valuable periodical, made up from foreign Unitarian publications, and rejoice that it has appeared among us. The present No. contains a pertinent answer to the question, What is Unitarianism? an article on the Old Testament. "A few words about war," and last of all, some touching stanzas on The Primrose. The articles are all good. That which interested us most is the one on the Old Testament. The remarks in it on Mr. Norton's note are excellent as far as they go, but do not meet what is to us the real difficulty which Mr. Norton presents as arising from the nature of the facts recorded in the book of Exodus. We are not satisfied with Mr. Norton's view, and have what seems to us very strong objections to it; but on one or two points, and those very important ones, we have seen nothing which fairly overthrows his statement. The subject is one which we reserve for future study.

We think it would add to the value of the Unitarian if it should tell us what its articles are taken from.

The Art of Conversing—by a Society of Gentlemen.

This little volume gives many wise hints and excellent rules for conversation and deportment in various circumstances, and if good manners are to be learned from books, may prove a valuable friend to many young persons. Some assistance may be gained from rules, but true politeness comes only from right principles and a Christian spirit carried into all the details of social intercourse. It is certainly true, as some one has said, that he who would be a thorough gentleman must first be a thorough Christian.

Mr. Barnard's Ninth Annual Report of the Warren Street Chapel. Boston. 1846.

This excellent Report ought to be read by every one interested in the welfare of this city. No one could read this and the preceding reports of Mr. Barnard without being convinced that if the evils of pauperism are to be greatly diminished, it must be mainly through the instrumentality of institutions similar to that whose affairs he has so faithfully and efficiently conducted. As the best way of showing what he is doing, we give an abstract of the number of Teachers and Pupils connected with the Warren Street Chapel. It should, however be said, that the pupils are nearly all drawn from the poorest and most exposed classes of society, and that most of them have little instruction any where else. And, secondly, the most important fact, that scarcely one who has been brought fairly under the influence of this institution but what is already, or promises to be, a worthy and useful man or woman.

Sewing School,	Teachers 18	Pupils 150
Evening School	14	343
Vacation School		80

This completes the educational means connected with the Chapel. The department embraces 32 teachers, 573 pupils with an average attendance of 275. The time given to them is equal to 6 hours a day for 80 days, most of it on Saturday afternoons, winter evenings and other comparatively leisure hours.

The Sunday School contains,—teachers 35, pupils 504. Of this number, 188 belong to the infant school, who spend four and a half hours with their teacher on Sunday. The remainder are distributed in different departments according to age or attainments. Mr. Barnard meets an average circle of 150 of them, during the time of public morning worship for a simple service and the exposition of Scripture. In the afternoon he conducts a regular service for all the children.

The libraries for the larger and smaller scholars contain about 2500 volumes and have a useful and large circulation.

Besides this, Mr. B. is employed in visiting the children in their homes during the week. This is perhaps as important as any part of his work. In this, he is aided by the assistant teachers generally, and especially by two individuals who devote their whole time to it. Among those within the circle of his visits, there have been more than 150 cases of sickness, and he has attended 30 death-beds and funeral services—while above 250 calls have been made for assistance in various ways.

The annual expense of this institution from the commencement has been $2500. To meet this, it receives about $500 dollars in the shape of rents. The Institution raises about $1000 a year from its annual course of lectures and from its Floral procession, thus more than half supporting itself. A subscription of $1000 by the public is all that is required to carry on this work efficiently.

We again commend this report to our readers. Our brief abstract gives but a very imperfect idea of the importance of this institution. We doubt if hardly another case can be brought in the annals of charity, where such an amount of good is done to the children of the poor, at so small an expenditure. Were the expense ten times greater, it would rightfully demand the hearty support of the community.

P.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Wayland,	$8,00
From Auxiliary Association in Lowell,	65,00
From Auxiliary Association in Manchester ($50 having been paid before)	50,00
From Rev. Mr. Wheeler's Society in Topsham, Me.,	10,00
From a Friend in Deerfield,	5,00
From Society in Sterling, additional,	1,00
From Auxiliary Association in West Cambridge,	24,00
From Auxiliary Association in Louisville, Ky.,	30,00
From Miss E. G. Everett, a Donation,	25,00
From Charitable Sewing Society in 2d Congregational Society in Lincoln,	12,00
From Auxiliary Association in Providence,	115,000
From Rev. Mr. Loring's Society in North Andover,	37 00
From a Gentleman of Boston, in part for Life membership,	10,00
From Rev. Mr. Briggs' Society in Plymouth,	44,35
From Rev. Mr. Chandler's Society in Shirley,	15,20
From an Individual in the Society in Stow,	10,00
From Auxiliary Association in Waltham,	17,00
From Society in Waltham,	35,00
From Auxiliary Association in Leicester,	16,00
From Auxiliary Association in Rev. Mr. Sewall's Society in Scituate,	13,00
From Auxiliary Association in Brattleboro',	10,00
From the Missionary Association in Rev. Mr. Clarke's Society in Uxbridge,	31,89
From Auxiliary Association in Sandwich,	13,00
From Auxiliary Association in Northfield,	21,00
From Rev. Mr. Everett's Society in Northfield,	39,70
From Auxiliary Association in Rev. Mr. Hall's Society, Dorchester,	56,00
From Auxiliary Association in Twelfth Congregational Society, Boston,	18,00
From Auxiliary Association in Fairhaven,	25,00
From Auxiliary Association in Concord, N. H.,	10,00
From Auxiliary Association in Cambridgeport,	30,00

WORCESTER COUNTY AUXILIARY BIBLE SOCIETY.

The Treasurer acknowledges the receipt of donations

From Worcester North Bible Society by B. Hawkes, Esq.; Treasurer, collected in Rev. Mr. Sabins Soc., Templeton,	$25 05
In Winchendon,	10 00
From First Congregational Society, Dudley, by Rev. Dr. Bates,	18 40
From Second Parish Worcester, by Dea. Merrifield,	94 07
From First Parish Northboro', by Rev Mr. Allen,	17 50
From Methodist Episcopal Church, presented by Rev. H. Atkinson,	4 37
From Evangelical Society, Lancaster, by Rev. Mr. Packard,	6 00
From First Congregational Society, Sutton, by Wm. C. Capron, Treasurer,	25 00
From West Brookfield Congregational Society, by Rev. Mr. Tracy,	5 36
From Congregational Society, Oakham, by Rev. Mr. Tracy,	14 32
From Congregational Society, Auburn, by Rev. Mr. Pratt,	13 00
From North Brookfield Bible Society, by W. Hyde, Esq., Treasurer,	20 00
	$253 07

Worcester, May 27, 1846.

At a meeting of the Unitarian Book and Pamphlet Society, on the afternoon of June 2d, the following officers were chosen for the ensuing year.

HON. J. G. ROGERS, President.
LEWIS G. PRAY, Vice President.
SAML. G. SIMPKINS, Secretary.
A. H. SUMNER, Treasurer.
CHARLES FAULKNER, FRANCIS BROWN, FRANCIS ALGER, } Directors.

Who, with the above officers constitute the Executive Committee of the Society.

A committee was chosen to confer with the Executive Committee of the A. U. A. and other measures were proposed to give greater efficiency in future to the objects of the Society.

The depository of the society is kept at No. 21 Tremont Row, where all who may need books and tracts for gratuitous distribution will be freely supplied.

☞ At the recent annual meeting of the American Academy of Arts and Sciences, an appropriate reference was made to the loss which the Society had sustained in the death of the Hon. John Pickering, late President of the Academy. By a vote of the Academy the Hon. Daniel A. White, of Salem, a Fellow of the Academy, was unanimously appointed to pronounce a eulogy, at a time and place to be hereafter appointed.

The following gentlemen were appointed officers for the ensuing year.

Jacob Bigelow, M. D., President; Hon. Edward Everett, Vice President; Professor Asa Gray, Corresponding Secretary; Oliver W. Holmes, M. D., Recording Secretary; J. Ingersoll Bowditch, Esq., Treasurer; Augustus A. Gould, M. D., Librarian and Cabinet Keeper.

Lovers of war and of military glory, read these lines brought out to us by the last Steamer!

A VICTORY!

[From Douglas Jerrold's Magazine.]

The joy-bells peal a merry tune
Along the evening air;
The crackling bonfires turn the sky,
All crimson with their glare;
Bold music fills the startled streets
With mirth-inspiring sound;
The gaping cannon's reddening breath
Wakes thunder-shouts around;
And thousand joyful voices cry,
"Huzza! huzza! a Victory!"

A little girl stood at the door,
And with her kitten played;
Less wild and frolicsome than she,
That rosy prattling maid.
Sudden her cheek turns ghostly white;
Her eye with fear is filled,
And rushing in-of-doors, she screams—
"My brother Willie's killed!"
And thousand joyful voices cry,
"Huzza! huzza! a Victory!"

A mother sat in thoughtful ease,
A-knitting by the fire,
Plying the needle's thrifty task
With hands that never tire.
She tore her few grey hairs, and shrieked,
"My joy on earth is done!
Oh! who will lay me in my grave?
Oh, God! my son! my son!"
And thousand joyful voices cry,
"Huzza! huzza! a Victory!"

A youthful wife the threshold cross'd,
With matron's treasure blessed;
A smiling infant nestling lay
In slumber at her breast.
She spoke no word, she heaved no sigh,
The widow's tale to tell;
But like a corpse, all white and stiff,
Upon the earth-floor fell.—
And thousand joyful voices cry,
"Huzza! huzza! a Victory!"

An old weak man, with head of snow,
And years threescore and ten,
Look'd in upon his cabin-home,
And anguish seized him then.
He help'd not wife, nor helpless babe,
Matron, nor little maid,
One scalding tear, one choking sob—
He knelt him down, and pray'd.
And thousand joyful voices cry,
"Huzza! huzza! a Victory!"

R. E. B. MACLELAN.

For the Register.

The following inscription was copied from a grave stone in the church yard of the "old church," Chesterfield, England.

Farewell vain world I've known enough of thee,
And now am careless what thou sayest of me,
Thy smiles I court not, nor thy frowns I fear,
My care is past; my *head* lies quiet here.
What faults thou saw'st in me take care to shun,
There's work enough within *thee* to be done.

SECULAR INTELLIGENCE.

The secular papers are full of accounts of war and rumors of war. Our limits will not allow us to copy a tittle of what is published, and therefore, with the exception of very important events, we shall confine our selections to the things that "make for peace."

NEW EPISCOPAL COLLEGE. A valuable site of land has been purchased by certain Episcopalians of New Jersey, for the purpose of the immediate erection of a new College. The locality is on the Delaware, south of the residence of Bishop Doane, who has stirred up his people to engage heart and hand in the new enterprise. The purchase for the College includes twenty acres of land, and we learn that there is every prospect of the success of the undertaking. If Bishop Doane's influence prevails as regards the Government of the establishment, it will probably become a sort of Oxford Institution.

[Transcript.

IMPORTANT LITERARY INFORMATION. The author of the "Vestiges of Creation," turns out to be Robert Chambers, the great publisher of Edinburgh.

The Rev. George Croly confesses at last to the authorship of "Ten Thousand a Years," so long credited to Mr. Warren. [Baltimore American.

Rev. Mr. Giles is lecturing and preaching in New Orleans.

CAPITAL PUNISHMENT. The Legislature of Michigan has passed a Bill abolishing Capital Punishment for any offence. This is the first State in the Union that has adopted this melioration in its criminal code. The bill passed both Houses by large majorities.

Arrival of steerage passengers at the Port of New York, from different ports in Europe, since the 12th of March, (last month.)

From the 12th to the 14th of March, (three days,) there arrived 1025.

Steerage passengers: since that time, we gather the following table from the Shipping List of the New York Journal of Commerce:

In ship John R. Skiddy, from Liverpool,	215
Sir Isaac Newton, Hamburg,	13
Mayflower, Antwerp,	32
Hudson, Glasgow,	12
Switzerland, London,	30
Kalamazoo, Liverpool,	284
Samuel Hicks,	38
Shakspeare,	138
Henry Clay,	300
Albany, Havre	108
Shenandoah, Liverpool,	158
Utica, Havre,	20
Katherine Jackson, Rotterdam,	25
Westminster, London,	30
Siddons, Liverpool,	350
St. Patrick,	350
Whole number of Steerage Passengers in 16 days,	3158

These three thousand one hundred and fifty-eight steerage passengers arrived in the city of New York, between the 12th and 28th of March, last month. One of the above named ships, the Henry Clay, was wrecked at Squam Beach; and it was found, on landing the steerage passengers, that many of them although they saved every thing belonging to them, had not one cent to pay their passage to New York, and consequently became a tax the moment they put their feet on our shores.

Since the above, the ship Yorkshire has arrived from Liverpool, with three hundred and ninety steerage passengers.

STOW.—Rev. Reuben Bates will be installed as Pastor of the First Society in Stow, on Thursday, 18th June. Sermon by Rev. Dr. Gannett; Charge by Rev. Mr. Lincoln of Fitchburg; Right Hand of Fellowship by Rev. Mr. Smith of Groton.

IVORY STATUE OF CHRIST. This very extraordinary work of art, a striking evidence of what man may do under the inspiration of genius and religious enthusiasm, is now in the city.

☞ SUNDAY SCHOOL CELEBRATION. The members of the S. S. Association, composed of the Worcester West Ministerial Association, and the parents, superintendents, teachers and pupils of the S. Schools connected with their several societies, are notified that their Annual Convention will be held at Templeton, on Tuesday, the 16th day of June next, at which time and place they are invited and requested to attend; to meet at 9 o'clock, A. M., at Mr G. A. Tourtellot's Hotel, to be arranged, in order, to go to the Church at 10½ o'clk., to listen to an expected Address by one of the Agents of the Boston S. S. Society, and attend to such religious services as may be appropriate to the occasion. The clerical members of the Association will meet at the house of the subscriber on the day previous, at 4 o'clk., P. M.

CHARLES WELLINGTON.
Templeton, May 26, 1846. j5

☞ REV. E. H. CHAPIN ON SABBATH EVENING. The Boston Total Abstinence Society will hold a meeting in the Tremont Temple on Sabbath evening next, at 7½ o'clock, when the Rev E. H. Chapin will, by request, repeat the eloquent Address delivered by him before the Young Men's Society a few weeks since. Music by a select choir. Admission 6¼ cents.

M. GRANT, Pres. B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. je6

☞ MEADVILLE SCHOOL. The undersigned acknowledges the receipt of Fifteen Hundred and Four 15-100 Dollars, from the Ladies having charge of the late Faneuil Hall Levee in aid of the Meadville School.

je6 H. P. FAIRBANKS, Treas. A. U. A.

☞ The CAMBRIDGE MINISTERIAL ASSOCIATION will meet in Lowell, at the house of Rev H. A. Miles, on Tuesday, the 9th inst.

je6 WM. NEWELL, Sec'y.

☞ REV. CHARLES SPEAR will deliver a lecture on the proper treatment of Criminals, in Rev. Mr. Sargent's Church in Somerville, next Sabbath evening at half past 7.

☞ The QUARTERLY CHARITY LECTURE will be preached at the Old South, on Sunday evening, at 7 o'clock. je6

☞ SUNDAY SCHOOL CONVENTION IN PLYMOUTH COUNTY. The Committee appointed for that purpose, at the Convention held at Scituate, in October last, invite the Sunday School Teachers in the Societies connected with the Plymouth and Bay Association, and other friends of Sunday Schools, to meet at the First Church, in Plymouth, on Wednesday, June 17th, precisely at 10, A. M.

J. H. LOUD, } For the
GEO. W. BRIGGS, } Committee.

*** The Plymouth and Bay Association will meet at the house of Geo. W. Briggs, Tuesday, June 16th, at 6 P. M. je6

☞ CARD. In behalf of the Theological School of Meadville, I take this method of expressing our gratitude to the Ladies of Boston, who interested themselves in our behalf, and so successfully planned and held a Levee at Faneuil Hall for our benefit. The amount raised on that occasion is as welcome to us as it must have been satisfactory to them. This renewed manifestation of confidence in the School will arouse us to increased vigilance and activity that it may not prove to have been misplaced. Many prayers will be offered for blessings to rest upon our generous benefactors.

RUFUS S. STEBBINS.
Meadville, Pa., May 5, 1846. j6

☞ NOTICE. The Middlesex North Association will hold their next meeting at Rev Mr Babbidges, in Pepperell, on Wednesday, the 10th of June next, at 10 o'clock, A. M.

JOS. C. SMITH Scribe.

MARRIAGES.

In this city, 29th ult, by Rev Mr Edmunds, Mr Jerome B. Piper to Miss Fanny B. Mace, formerly of Newburyport.

On Thursday evening, by Rev Mr Chapin, Mr Horatio A. Corlis to Miss Ann Thayer, eldest daughter of Mr George W. Bexin.

1st inst. at Chambers street church, by Rev. Samuel Barrett, Hastings Leland, Esq. to Miss Mary J. Allds. Edward N. Perkins, Esq, of Pine Bank, Roxbury, to Miss Mary Spring, daughter of the late Marshall B. Spring, Esq. of Watertown.

By Rev. Dr. Gannett, Theodore Andrews, Esq. of Ipswich, to Miss Mary Abby Fisher, of this city.

In East Boston, 17th ult, by Rev Mr Taylor, Mr Alpheus Dunbar, Jr. of Charlestown, to Miss Sarah C. Felch of Boston.

In Taunton, B. W. Williams, Esq. Editor of the "Dew Drop," to Miss Clara W. daughter of Hodges Reed, Esq.

In Marblehead, on Wednesday evening, by Rev. Mr. Thompson, of this city, Mr James K. Cook to Miss Catharine P. Ware.

In Beverly, on Wednesday evening, by Rev. Mr Thayer, Dr. A. D. Bacon, of Gloucester, to Miss Clara T. Chote, of B.

In Lowell, on 26th inst, by Rev. Mr. Miles, Wm. H. Foster, of Boston, to Hannah G. daughter of Hon. J. Locke, of L.

In Malden, 27th ult, Mr Henry Howland to Miss Eliza T., daughter of Mr Benj. Brintnall.

In Lynn, 26th ult, by Rev Mr Driver, Mr Thomas W. Cowdin of Boston, to Miss Rebecca C., daughter of Caleb Wiley, Esq. of L.

In Northboro', by Rev Mr Allen, Mr Stephen S. Eager of Marlborough, to Miss Lucy E. Sawyer.

In Worcester, by Rev Mr Porter, Mr Lyman F. Marsh to Miss Harriet E. Livermore.

In Newburyport, on Wednesday evening, by Rev Mr Dimmick, John B. Swasey, Esq. to Miss Hannah H., eldest daughter of Capt John H. Spring.

In Newbury, by Rev Mr Campbell, Mr Phillip H. Blumpy to Miss Ann M., daughter of Capt Enoch Gerrish of N.

In East Bradford, Mr Alfred Parker to Miss Adeline, eldest daughter of Capt Benjamin Parker.

In Nantucket, 25th inst, by Rev. Wm. H. Knapp, Wm. M. Bates, Esq. (firm of John Cook, Jr., & Co,) to Miss Ann C. Gilstin all of Nantucket.

DEATHS.

In this city, 24th inst, George Alfred, youngest child of Harrison C. and Susan F. Bryant, 4½ yrs.

In Roxbury, 1st inst., Joseph Adams, son of John Q. Day, 14 months.

In Dorchester, 26th ult, of consumption, Martha, daughter of Jonathan Pierce, 25.

In Milton, 28th ult, Eleanor H., daughter of J. F. and J. C. Kennedy, 4 yrs.

In Somerville, 26th ult., at the McLean Asylum, Mr Samuel Payne, 45.

In South Reading, 24th ult, Mrs Keturah, wife of Benjamin B. Wiley, Esq, 56.

In Framingham, 13th ult, Miss Jerusha Parmenter, 16.

In Brimfield, 15th ult, William D., son of Hon Asa Lincoln, 21.

In Springfield, 19th ult, Mr Samuel Armstrong, 84, a soldier of the revolution.

In Alexandria D. C., May 27, Rev. Isaac Robbins 77, son of Rev. Chandler Robbins, D. D. formerly of Plymouth Mass.

TRANSLATIONS FROM THE GERMAN. J. MUNROE & Co. publish the following Works translated from the German:—Essays on Art, translated by S. Gray Ward; Egmont, a tragedy in 5 acts; The Sleepwalker, by Shocke; The True Lover's Fortune; Letters of Modern Polite Literature in Germany, by Heine; Wallenstein's Camp, by George Moir; Introduction to Ethics, by Jouffroy; Menzell's German Literature; Songs and Ballads, from Uhland, Korner, Burger, etc; Conversations with Goethe, by Eckerman; Select Minor Poems, from Goethe and Schiller; Theodore on the Sceptic's Conversion, from De Wette; Human Life, or Practical Ethics, by De Wette; Life of Fichte, by Wm Smith; The Twins, by Jean Paul.

Sold separately, at 134 Washington, opposite School street. 3w je6

EMERSON'S ESSAYS—50 Cents. Price reduced from one dollar. Essays by R. W. Emerson, 1 vol 16mo, second series; making No 1 of the Boston Library of American and Foreign Literature, pp 314.

Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School street. 3w je6

$3 FOR CHANNING'S WORKS. The complete Works of Rev Dr W. E. Channing, D.D. complete in six vols, large 12mo; edited by the author and for sale at 50 cents per volume by the Publishers, JAMES MUNROE & CO., 134 Washington, opposite School st. 3w je6

S. D. CUNINGHAM, Commission Merchant: Manufacturers' Agent for the sale of BOOTS, SHOES, LEATHER, &c., No 10 Railroad Block, Lincoln st., opposite Worcester and Western Passenger Station.

☞ Dealers please call. BOSTON.
☞ STORAGE. os6m je6

YOUNG LADIES' CHOIR. This is a collection of Sacred Music, arranged in one, two and three parts, for Ladies voices. With an accompaniment for the Piano Forte, composed and arranged by George F. Root.

Jewett, Trow & Co., 194 Broadway, N. Y.; Geo. P. Reed, 17 Tremont Row, Boston. 1w je6

WANTED. Christian Registers No 23 of Vol 16, or June 10, 1837. je6

THE DIAL, Edited by R. W. Emerson—A Magazine of Literature, Philosophy and Religion, 4 vols complete. One copy for sale in half neat binding, at 134 Washington street, by JAMES MUNROE & CO. je6 3w

FOR DISTRIBUTION. The subscribers have just published "Letters addressed to Relatives and Friends, chiefly in reply to arguments in support of the doctrine of the Trinity, by Mrs Mary S. B. Dana, 1 vol 12mo, 2d edition. This work will be sold in quantities to those persons who wish to distribute them, neatly bound in cloth, or with papers at low prices.

JAMES MUNROE & CO., 134 Washington, opposite School st. 3tis my23

MARTYRIA—ENGLISH EDITION—Price 75 cts. A few copies of the English edition of 'Martyria, a Legend, wherein are contained Homilies, Conversations and Incidents of the reign of Edward VI. Written by William Mountford, Clerk. One vol 16mo.

For sale by JAMES MUNROE & CO., Importers of English Books, 134 Washington, opposite School street. 3t my16

REMOVAL. CALEB HARTSHORN, Agent for Cassius M. Clay's paper, 'The TRUE AMERICAN,' has removed his Office from No 39 Washington street, to the Bookstore of Mr B. H. Greene, No 124 Washington street.

Attention is requested to the advertisement of this paper on our last page. 1w* my30

WANTED. Several copies of Nos 5, 9, and 17 of the Christian Register of the current volume, are wanted to complete files. Those subscribers who can conveniently part with these Nos. will much oblige the publisher by sending them to the address of the 'Christian Register,' by mail. my30

MORGHEN'S ENGRAVINGS. A few choice Engravings, by Raphael Morghen, purchased in Florence.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. my30

BOOKS PUBLISHED BY S. G. SIMPKINS, 21 Tremont Row:

Selections from the Writings of Fenelon, by Mrs Follen.
Fenelon's Thoughts on Spiritual Subjects, with a Likeness of the author.
Brooks's Daily Monitor, or Reflections for each day in the year.
American Harp, a Collection of Church Music, by Charles Zeuner.
The Savior's Life, written for children.
Trimmer's Natural History, with 200 engravings.
Willie Rogers, or Temper Improved.
Tamed and Untamed, with other Stories for Children, by the author of Willie Rogers.
Lost Wheelbarrow, and other Stories.
Fresh Flowers for My Children.
Poetry for Home and School, 2d edition, parts 1 and 2 in 1 vol.
Follen's German Grammar.
Follen's German Reader.
Folsom's Livy.
Chapel Hymn Book.
The Worcester Catechism.
Private Devotions. 3t my23

SUNDAY SCHOOL MANUALS, published by S. G. SIMPKINS, 21 Tremont Row:

Channing's Catechism.
Worcester Association Catechism.
Bible Biography.
The Savior's Life, written for Children, according to Carpenter's Harmony of the Gospels. 3tis my23

LIFE OF WARE.—NEW EDITION. This day published, The Life of Rev Henry Ware, Jr. by his brother, John Ware, M.D., 2 vols 12mo, with two Portraits.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. 3tis my23

JUVENILE BOOKS, suitable for Sunday School Libraries, for sale at low prices, at SIMPKINS'S, 21 Tremont Row. my23

SABBATH SCHOOL MANUALS. *JAMES MUNROE & CO.* furnish the following Manuals for the use of Unitarian Sabbath Schools, by the dozen or single copy. Also, copies furnished for examination.

Scripture Truths, in Questions and Answers.
Catechism of Natural Theology, by Rev Dr Nichols.
Hints for Sabbath School Teachers, by Rev T. B. Fox.
Ministry of Christ, new edition, by Rev T. B. Fox.
Allen's Questions, parts 1, 2, 3 and 4.
Bible Biography.
Walker's Service Book.
Child's Duties and Devotions, by Rev J. Farr.
Sunday School Guide, by Rev A. B. Muzzey.
Livermore's Commentary on the Gospels.
Worcester Association Catechism.
Channing's Catechism.
Sketch of the Reformation, by Rev T. B. Fox.
Livermore's Commentary on Acts.
Peabody's First Book for Sunday Schools.
Fox's Questions to Ministry of Christ.
Prayers for Children and Young Persons, &c. &c.

Together with a very large assortment of approved Juveniles for Sabbath School Libraries, for sale at low prices at 134 Washington, opposite School street.

my16 tf

SABBATH SCHOOL BOOKS. 1000 volumes of Juveniles, published within the last three years and most of them have been examined and found suitable for Sunday School Libraries.

—AMONG THEM ARE THE FOLLOWING—

Stories for Sunday Afternoons, Kate and Lizzie, Willie Rogers, Lost Wheelbarrow, Flowers for Children, The Young Student, The Robbins, Tales of the Saxons, Frank, Harry and Lucy, Edgeworth's Moral Tales, Stories for Children, I will be a Gentleman, do. do. Lady, Morton Family, Providence Illustrated, William Penn, Lives of the Apostles, Mountain Cottage, New Stories for Boys and Girls, Brother and Sister, Day in the Woodlands, Rural Tales, Allegories and Sacred Lessons, Cleveland's Stories for Children, Allan Lucas, Clever Stories, Energy, Facts for Boys, Family Pride, Beauties of American History, American Merchants, Lessons without Books, The Olney, &c.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School street.

☞ J. M. & Co. have received in addition to the above a large stock of Juveniles for Sabbath and Day School Libraries, which will be sold on the most reasonable terms.

Any works not found of suitable character may be returned or exchanged for others, or the money refunded.

Catalogues of some of the best selected Libraries belonging to Sabbath Schools, connected with the Unitarian denomination can be seen at our store. 3tis my23

UNITARIAN REGISTER. PRICE REDUCED—Compiled by Rev A. A. Livermore.

The object of this little work is to give Unitarians a better knowledge of their own denomination.

To give others some knowledge of the nature, extent and present condition of Unitarian Christianity in this country.

To preserve some important statistical information for future use which would otherwise be lost.

A few copies, being balance of the edition, for sale at a reduced price, by CROSBY & NICHOLS, 118 Washington street. is3t my23

UNITARIAN DEPOSITORY,
—For the Publication and Sale of—
ALL UNITARIAN WORKS,
—BY—
JAMES MUNROE & COMPANY,
GRANITE BUILDING,
No 134 Washington, opposite School street:::BOSTON.
my23 tf

WARE'S WORKS. This day published, The Writings of Rev H. Ware, Jr., edited by Rev Chandler Robbins, vols 1 and 2, 12mo. The other vols. will shortly appear.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School street. 3tis my23

WARE'S HINTS, 25 CENTS. The balance of the edition of "Hints on Extemporaneous Preaching, third edition, in one vol 18mo, boards, will be sold for 25 cents each, by JAMES MUNROE & CO., 134 Washington, opposite School street. 3t my16

ABDOMINAL SUPPORTERS. NEW ENGLAND TRUSS MANUFACTORY, BOSTON, Mass. *JAS. FREDERICK FOSTER* continues to manufacture all the various approved TRUSSES, at his Old Stand, No 305 (opposite No 264) Washington street, entrance in Temple Avenue.

Also—ABDOMINAL SUPPORTERS, for Prolapsus Uteri—TRUSSES for Prolapsus Ani—SUSPENSORY BAGS, KNEE CAPS, BACK BOARDS, STEEL SHOES for deformed feet—Trusses repaired at one hour's notice, and made to answer oftentimes as well as new.—The subscriber having worn a Truss himself 25 years, and fitted so many for the last 10 years, feels confident in being able to suit all cases that may come to him.

Dr Fletcher's Truss, and Marsh's Truss, Dr Hull's Truss, and Thompson's Ratchet Truss, and the Shakers' Rocking Trusses, may be had at this establishment.—Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters or Trusses, waited upon by his wife, Mrs CAROLINE D. FOSTER, who has had ten years experience in the business.

JAMES FREDERICK FOSTER.
my16 6m

WATERMAN'S
Kitchen Furnishing Rooms.
No. 83 & 85 Cornhill, 6 & 8 Brattle, and 73 Court Streets

☞ The place for all on the e

POETRY.

[For the Register.]

TO MY SON'S SUNDAY SCHOOL TEACHER,

WITH A BOUQUET.

I have sent you flowers, wild flowers,
But they will know decay,
And every bud and leaf
Shall fade and pass away:—

But thy own hand doth twine
A wreath of *fadeless flowers*,
Whose glowing leaves shall waft perfume
O'er life's cold winter hours.

FROM A GRATEFUL MOTHER.

May 1st, 1846.

LITTLE LEONARD'S LAST GOOD NIGHT.

"Good night! good night! I go to sleep,"*
Murmured the little child;—
And oh! the ray of heaven that broke
On the sweet lips that faintly spoke
That soft "good night," and smiled.

That angel smile! that loving look
From the dim closing eyes!
The peace of that pure brow! but there—
Aye—on that brow, so young! so fair!
An awful shadow lies.

The gloom of evening—of the boughs
That o'er yon window wave—
Nay, nay, within these silent walls,
A deeper, darker, shadow falls
The twilight of the grave—

The twilight of the grave—for still
Fast comes the fluttering breath—
One fading smile—*one* look of love—
A murmur—as from brooding dove—
"Good night"—And this is death!

Oh! who hath called thee "terrible!"
Mild angel! most benign!
Could mother's fondest lullaby
Have laid to rest more blissfully
That sleeping babe, than thine!

Yet *this is death*—the doom for all
Of Adam's race decreed—
"But this poor lamb! this little one!
What had the guiltless creature done?"
Unhappy heart! take heed!

Though he is merciful as just,
Who hears that fond appeal—
He will not break the bruised reed,
He will not search the wounds that bleed—
He only wounds to heal.

"Let little children come to me,"
He cried, and to his breast
Folded them tenderly—to-day
He calls thine unshorn lambs away
To that securest rest!

* Those were the dying words of a little child related to the author, uttered at the moment of its departure.

MISCELLANEOUS.

THE NEIGHBOR-IN-LAW.

BY L. MARIA CHILD.

Who blesses others in his daily deeds,
Will find the healing that his spirit needs;
For every flower in others' pathway strewn,
Confers its fragrant beauty on our own.

"So you are going to live in the same building with Hetty Turnpenny, said Mrs. Lane to Mrs. Fairweather, "you will find nobody to envy you. If her temper does not prove too much even for your good-nature, it will surprise all who know her. We lived there a year, and that is as long as anybody ever tried it."

"Poor Hetty!" replied Mrs Fairweather, "She has had much to harden her. Her mother died too early for her to remember; her father was very severe with her; and the only lover she ever had, borrowed the savings of her years of toil, and spent them in dissipation. But Hetty, notwithstanding her sharp features, and sharper words, certainly has a kind heart. In the midst of her greatest poverty many were the stockings she knit, and the warm waistcoats she made for the poor drunken lover, whom she had too much good sense to marry. Then you know she feeds and clothes her brother's orphan child."

"If you call it feeding and clothing," replied Mrs Lane. "The poor child looks cold, and pinched, and frightened all the time, as if she were chased by the East Wind. I used to tell Miss Turnpenny she ought to be ashamed of herself, to keep the poor little thing at work all the time, without one minute to play. If she does but look at the cat, as it runs by the window, Aunt Hetty gives her a rap over the knuckles.—I used to tell her she would make the girl just such another sour old crab as herself."

"That must have been very improving to her disposition," replied Mrs. Fairweather, with a good-humored smile. "But in justice to poor Aunt Hetty, you ought to remember that she had just such a cheerless childhood herself.—Flowers grow where there is sunshine."

"I know you think everybody ought to live in the sunshine," rejoined Mrs. Lane; and it must be confessed that you carry it with you wherever you go. If Miss Turnpenny *has* a heart, I dare say you will find it out, though I never could, and I never heard of any one else that could.—All the families within hearing of her tongue call her the neighbor-in-law."

Certainly the prospect was not very encouraging, for the house Mrs. Fairweather proposed to occupy, was not only under the same roof with Miss Turnpenny, but the buildings had one common yard in the rear, and one common space for a garden in front. The very first day she took possession of her new habitation, she called on the neighbor-in-law. Aunt Hetty had taken the precaution to extinguish the fire lest the new neighbor should want hot water, before her own wood and coal arrived. Her first salutation was, "If you want any cold water, there's a pump across the street; I don't like to have my house slopped all over."

"I am glad you are so tidy, neighbor Turnpenny," replied Mrs. Fairweather: "It is extremely pleasant to have neat neighbors. I will try to keep everything as bright as a new five cent piece, for I see that will please you. I came in merely to say good morning, and to ask if you could spare little Peggy to run up and down stairs for me while I am getting my furniture in order. I will pay her sixpence an hour.

Aunt Hetty had begun to purse up her mouth for a refusal; but the promise of sixpence an hour relaxed it at once. Little Peggy sat knitting diligently, with a rod lying on the table beside her. She looked up with timid wistfulness, as if the promise of a change was like a release from prison. When she heard consent given, a bright color flushed her cheeks. She was evidently of an impressible temperament, for good or evil.—"Now mind and behave yourself," said Aunt Hetty; "and see that you keep at work the whole time. If I hear one word of complaint; you know what you'll get when you come home." The rose-color subsided from Peggy's pale face, and she answered "Yes ma'am," very meekly.

In the neighbor's house all went quite otherwise. No switch lay on the table, and instead of "mind how you do that. If you don't, I'll punish you," she heard the gentle words.—"There, dear, see how carefully you can carry that up stairs. Why what a nice little girl you are!" Under this enlivening influence, Peggy worked like a bee, and soon began to hum much more agreeably than a bee. Aunt Hetty was always in the habit of saying, "Stop your noise, and mind your work." But the new friend patted her on the head, and said, "What a pleasant voice the little girl has. It is like the birds in the fields. By and by you shall hear my music box." This opened wide the windows of the poor little shut-up heart, so that the sunshine could stream in, and the birds fly in and out carolling. The happy child tuned up like a lark, as she tripped lightly up and down stairs, on various house-hold errands. But though she took heed to observe all the directions given her, her head was all the time filled with conjectures what sort of a thing a music-box might be. She was a little afraid the kind lady would forget to show it to her. She kept at work, however, and asked no questions; she only looked very curiously at every thing that resembled a box. At last, Mrs. Fairweather said, "I think your little feet must be tired by this time. We will rest awhile, and eat some gingerbread." The child took the offered cake, with a humble little courtesy, and carefully held out her apron to prevent any crumbs from falling on the floor. But suddenly the apron dropped, and the crumbs were all strewed about. "Is that a little bird!" she exclaimed eagerly. "Where is he! Is he in this room!" The new friend smiled and told her that it was the music-box; and after a while she opened it and explained what made the sounds. Then she took out a pile of books from one of the baskets of goods, and told Peggy she might look at the pictures, till she called her. The little girl stepped eagerly forward to take them, and then drew back, as if afraid. "What is the matter?" asked Mrs. Fairweather; "I am very willing to trust you with the books. I keep them on purpose to amuse children." Peggy looked down with her finger on her lip, and answered, in a constrained voice, "Aunt Turnpenny won't like it if I play." "Don't trouble yourself about that. I will make it all right with Aunt Hetty," replied the friendly one. Thus assured, she gave herself up to the full enjoyment of the picture books; and when she was summoned to her work she obeyed with a cheerful alacrity that would have astonished her stern relative. When the labors of the day were concluded, Mrs Fairweather accompanied her home, paid for all the hours she had been absent, and warmly praised her docility and diligence. "It is lucky for her that she behaved so well," replied Aunt Hetty; "If I had heard any complaint, I should have given her a whipping, and sent her to bed without her supper."

Poor little Peggy went to sleep that night with a lighter heart than she had ever felt, since she had been an orphan. Her first thought in the morning was whether the new neighbor would want her services again during the day. Her desire that it should be so, soon became obvious to aunt Hetty, and excited an undefined jealousy and dislike of a person who so easily made herself beloved. Without exactly acknowledging to herself what were her own motives, she ordered Peggy to gather all the sweepings of the kitchen and court into a small pile, and leave it on the frontier line of her neighbors premises.—Peggy ventured to ask timidly whether the wind would not blow it about, and she received a box on the ear for her impertinence. It chanced that Mrs Fairweather, quite unintentionally, heard the words and the blow. She gave Aunt Hetty's anger time enough to cool, then stepped out into the court, and after arranging divers little matters, she called aloud to her domestic, "Sally, how came you to leave this pile of dirt here! Didn't I tell you Miss Turnpenny was very neat! Pray make haste and sweep it up. I told her I would try and keep everything nice about the premises. She is so particular herself, and it is a comfort to have tidy neighbors." The girl, who had been previously instructed, smiled as she came out with brush and dust pan, and swept quietly away the pile, that was intended as a declaration of frontier war. But another source of annoyance presented itself, which could not be quite so easily disposed of. Aunt Hetty had a cat, a lean scraggy animal, that looked as if she were often kicked and seldom fed; and Mrs. Fairweather had a fat, frisky little dog, always ready for a caper. He took a distaste to poor povertystricken Tab the first time he saw her, and no coaxing could induce him to alter his opinion.—His name was *Pink*, but he was anything but a pink of behavour in his neighborly relations. Poor Tab could never set foot out of doors without being saluted with a growl, and a short sharp bark, that frightened her out of her senses, and made her run into the house, with her fur all on end. If she even ventured to doze a little on her own door step, the enemy was on the watch and the moment her eyes closed, he would wake her with a bark and box on the ear, and off he would run. Aunt Hetty vowed she would scald him. It was a burning shame, she said, for folks to keep dogs to worry their neighbor's cats. Mrs. Fairweather invited Tabby to dine, and made much of her, and patiently endeavored to teach her dog to eat from the same plate. But Pink sturdily resolved he would be scalded first; that he would. He could not have been more firm in his opposition if he and Tab had belonged to different sects in Christianity. While his mistress was patting Tab on the head and reasoning the point with him, he would at times manifest a degree of indifference, amounting to toleration: but the moment he was left to his own free will, he would give the invited guest a hearty cuff with his paw, and send her home spitting like a small steam engine. Aunt Hetty considered it her own peculiar privilege to cuff the poor animal, and it was too much for her patience to see Pink undertake to assist in making Tab unhappy. On one of these occasions, she rushed into her neighbor's apartments, and faced Mrs. Fairweather, with one hand resting on her hip, and the forefinger of the other making very wrathful gesticulations. "I tell you what, Madam, I wont put up with such treatment much longer," said she; "I'll poison that dog; you'll see if I don't; and I shant wait long, either, I can tell you. What you keep such an impudent little beast for, I don't know, without you do it on purpose to plague your neighbors."

"I am really sorry he behaves so," replied Mrs. Fairweather, mildly. "Poor Tab!"

"Poor Tab!" screamed Miss Turnpenny; "what do you mean by calling her poor! Do you mean to fling it up to me that my cat don't have enough to eat!"

"I did not think of such a thing," replied Mrs. Fairweather. "I called her poor Tab, because Pink plagues her so that she has no peace of her life. I agree with you, neighbor Turnpenny; it is *not* right to keep a dog that disturbs the neighborhood. I am attached to poor little Pink, because he belongs to my son, who has gone to sea. I was in hopes he would soon leave off quarrelling with the cat; but if he wont be neighborly, I will send him out in the country to board. Sally, will you bring me one of the pies we baked this morning! I should like to have Miss Turnpenny taste of them."

The crabbed neighbor was helped abundantly, and while she was eating the pie, the friendly matron edged in many a kind word concerning little Peggy, whom she praised as a remarkably capable industrious child.

"I am glad you find her so," rejoined Aunt Hetty; "I should get precious little work out of her, if I don't keep a switch in sight."

"I manage children pretty much as the man did the donkey," replied Mrs. Fairweather. "Not an inch would the poor beast stir for all his master's beating and thumping. But a neighbor tied some fresh turnips to a stick, and fastened them so that they swung directly before the donkey's nose, and off he set on a brisk trot, in hopes of overtaking them."

Aunt Hetty, without observing how very closely the comparison applied to her own management of Peggy, said, "That will do very well for folks that have plenty of turnips to spare."

"For the matter of that," answered Mrs. Fairweather, "whips cost something, as well as turnips; and since one makes the donkey stand still, and the other makes him trot, it is very easy to decide which is the most economical. But neighbor Turnpenny, since you like my pies so well, pray take one home with you. I am afraid they will mould before we can eat them up."

Aunt Hetty had come in for a quarrel, and she was astonished to find herself going out with a pie. "Well, Mrs. Fairweather," said she, "you *are* a neighbor. I thank you a thousand times." When she reached her own door, she hesitated for an instant, then turned back, pie in hand, to say, "Neighbor Fairweather, you needn't trouble yourself, about sending Pink away. It's natural you should like the little creature, seeing he belongs to your son. I'll try to keep Tab in doors, and perhaps after awhile they will agree better."

"I hope they will," replied the friendly matron: "We will try them a while longer, and if they persist in quarrelling, I will send the dog into the country. Pink, who was sleeping in a chair, stretched himself and gaped. His kind mistress patted him on the head, "Ah, you foolish little beast," said she, "what's the use of plaguing poor Tab!"

"Well, I do say," observed Sally, smiling "you are a master woman for stopping a quarrel."

"I learned a good lesson when I was a little girl," rejoined Mrs. Fairweather. "One frosty morning, I was looking out of the window into my father's barnyard, where stood many cows, oxen, and horses, waiting to drink. It was one of those cold snappish mornings, when a slight thing irritates both man and beast. The cows were all standing very still and meek, till one of the cows attempted to turn round. In making the attempt, she happened to hit her next neighbor; whereupon, the neighbor kicked, and hit another. In five minutes, the whole herd were kicking and hooking each other, with all fury. My mother laughed, and said, "See what comes of kicking when you're hit. Just so I've seen one cross word set a whole family by the ears, some frosty morning." Afterwards, if my brothers or myself were a little irritable, she would say, "Take care, children. Remember how the fight in the barn-yard began. Never give a kick for a hit, and you will save yourself and others a deal of trouble."

That same afternoon, the sunshiny dame stepped into Aunt Hetty's where she found Peggy sewing, as usual, with the eternal switch on the table beside her. "I am obliged to go to Harlem, on business," said she: "I feel rather lonely without company, and I always like to have a child with me. If you will oblige me by letting Peggy go, I will pay her fare in the omnibus."

"She has her spelling lesson to get before night," replied Aunt Hetty. I don't approve of young folks going a pleasuring, and neglecting their education."

"Neither do I," rejoined her neighbor; "but I think there is a great deal of education that is not found in books. The fresh air will make Peggy grow stout and active. I prophesy that she will do great credit to your bringing up." The sugared words, and the remembrance of the sugared pie, touched the soft place in Miss Turnpenny's heart and she told the astonished Peggy that she might go and put on her best gown and bonnet. The poor child began to think that this new neighbor was certainly one of the good fairies she read about in the picture books. The excursion was enjoyed as only a city child *can* enjoy the country. The world seems such a pleasant place, when the fetters are off, and Nature folds the young heart lovingly on her bosom! A flock of real birds and two living butterflies put the little orphan in a perfect ecstasy. She ran and skipped. One could see that she might be graceful, if she were only free. She pointed to the fields covered with dandelions, and said, "See, how pretty! It looks as if the stars had come down to lie on the grass." Ah, our little stinted Peggy has poetry in her, though Aunt Hetty never found it out. Every human soul has the germ of some flowers within and they would open, if they could only find sunshine and free air to expand in.

Mrs. Fairweather was a practical philosopher in her own small way. She observed that Miss Turnpenny really liked a pleasant tune; and when Winter, came, she tried to persuade her that singing would be excellent for Peggy's lungs, and perhaps keep her from going into a consumption.

"My nephew, James Fairweather, keeps a singing school," said she; "and he says he will teach her gratis. You need not feel under great obligation; for her voice will lead the whole school, and her ear is so quick, it will be no trouble at all to teach her. Perhaps you would go with us sometimes, neighbor Turnpenny. It is very pleasant to hear the children's voices."

The cordage of Aunt Hetty's mouth relaxed into a smile. She accepted the invitation, and was so much pleased, that she went every Sunday evening. The simple tunes, and the sweet young voices, fell like dew on her dried-up heart, and greatly aided the genial influence of her neighbor's example. The rod silently disappeared from the table. If Peggy was disposed to be idle, it was only necessary to say, "When you have finished your work, you may go and ask whether Mrs. Fairweather wants any errands done." Bless me how the fingers flew! Aunt Hetty had learned to use turnips instead of the cudgel.

When Spring came, Mrs. Fairweather busied herself with planting roses and vines. Miss Turnpenny readily consented that Peggy should help her, and even refused to take any pay from such a good neighbor. But she maintained her own opinion that it was a mere waste of time to cultivate flowers. The cheerful philosopher never disputed the point; but she would sometimes say, "I have no room to plant this rosebush. Neighbor Turnpenny, would you be willing to let me set it on your side of the yard! It will take very little room, and will need no care." At another time, she would say, "Well, really my ground is too full. Here is a root of Lady's-delight. How bright and pert it looks. It seems a pity to throw it away. If you are willing, I will let Peggy plant it in what she calls her garden. It will grow of itself, without any care, and scatter seeds, that will come up and blossom in all the clinks of the bricks. I love it. It is such a bright good-natured little thing." Thus by degrees, the crabbed maiden found herself surrounded by flowers; and she even declared, of her own accord, that they did look pretty.

One day, when Mrs. Lane called upon Mrs. Fairweather, she found the old weed-grown yard bright and blooming. Tab, quite fat and sleek, was asleep in the sunshine, with her paw on Pink's neck, and little Peggy was singing at her work as blithe as a bird.

"How cheerful you look here," said Mrs. Lane. "And so you have really taken the house for another year. Pray, how do you manage to get on with the neighbor-in-law?"

"I find her a very kind, obliging neighbor," replied Mrs. Fairweather.

"Well, this *is* a miracle!" exclaimed Mrs. Lane. "Nobody but you would have undertaken to thaw out Aunt Hetty's heart."

"That is probably the reason why it was never thawed," rejoined her friend. "I always told you that not having enough of sunshine was what ailed the world. Make people happy, and there will not be half the quarrelling, or a tenth part of the wickedness there is."

From this gospel of joy preached and practised, nobody derived so much benefit as little Peggy. Her nature, which was fast growing crooked and knotty, under the malign influence of constraint and fear, straightened, budded and blossomed, in the genial atmosphere of cheerful kindness.

Her affections and faculties were kept in such pleasant exercise, that constant lightness of heart made her almost handsome. The young music teacher thought her more than almost handsome, for her affectionate soul shone more beamingly on him than on others; and love makes all things beautiful.

When the orphan removed to her pleasant little cottage, on her wedding-day, she threw her arms round the blessed missionary of sunshine, and said, "Ah, thou dear good Aunt, it is thou who hast made my life Fairweather."

RETRIBUTION.—I repeat the language of fearful discrimination, "*whatever* a man *soweth—that* —not something else—*that*—shall he also reap." That which you *are doing*—be it good or evil, be it grave or gay—that which you are doing to-day and to-morrow—each thought, each feeling, each action, each event; every passing hour, every breathing moment, is contributing to form that aggregate, your character, shall, in that future scrutiny, be sifted out from the mass, and shall fall, particle by particle, with ages perhaps intervening—shall fall, a distinct contribution to the sum of your joys or woes. Thus every idle word, every idle hour, shall give answer in the judgment. Think not, against the closeness and severity of this inquisition—repentance, pardon, mean what they will, mean nothing that will save you from reaping, down to the very root and ground of good or evil, that which you have sowed. Think not to wrap that future world in any blackness of darkness, or any folding flame as if for the imagination to be alarmed, were all you had to feel, or fear. Clearly, distinctly shall the voice of accusation fall upon the guilty ear; as when upon the earth, the man of crime come reluctantly from his hiding place, and stands at the bar of his country's justice, and the voices of his associates say, "thou didst it!" If there be any unchangeable, any adamantine fate in the universe, this is that fate—that the future shall bring forth the fruit of the past.

Great workers are always tranquil, orderly, and being possessed of incessant activity, they never lose a moment. They apply their whole mind to what they are about; and like the hands of a watch, they never stop, although their equal movements in the same way almost always escape observation.

FOR CHILDREN.

A SUNDAY SCHOOL SCHOLAR.

One very interesting case of sickness and death occurred during the past year. Antoinette, daughter of the late Rev. Abel Conant, aged ten years, was confined with a long sickness. For twelve weeks, almost, she was confined to her bed most of the time. She was a picture of patience, faith, resignation. It was a beautiful sight to see her placid, mild, and calm eye, and meek expression. Her religious faith was remarkable for a child. It was not a mere impulse, a sick-bed excitement. It was calm, mature, like that of an aged Christian. She was very much afraid, when well, that she should do wrong, and when she had done so, it grieved her much. She used to read her Bible every day, and if she was going out to spend the day with her companions, she would say to her mother, "I think I will read my Bible this morning, as I may not feel like it when I return." After she was taken sick she used to make many inquiries about heaven. She wished to know if she should know her father, and some of her little companions who had died but a short time previous. Whenever she thought of anything which she had done which was wrong, it gave her pain. She finally felt that all her sins were forgiven, as she had repented of them. Once when she sat in her mother's lap, she looked up with an inquiring, sweet expression, which was peculiar to her, and asked if her mother did not love her. "I should not think," said she, "if you did, you would be so willing to have me go." She sometimes feared to die; but her fears soon gave place to confidence. She said she did not know how to leave her mother and sister. Her minister saw her much. On one occasion, she felt desponding, and he repeated to her those cheering words, "Let not your heart be troubled," &c. She smiled and seemed happy. A few minutes after, she was discovered still more sorrowful. Her aunt inquired what the difficulty was. Said the stricken Lamb, "I promised Mr. S. that I would remember those passages which he repeated to me, and I cannot think of all of them." Such was her tenderness of conscience. She wished to know how she should feel when she died, and spoke with calmness on the subject of her departure. About half an hour before her death, she experienced some peculiar sensations, and she asked if she was dying; her mother said, "Yes, I think you are." "Well," said she, "I want to go." And her spirit departed

"As sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

Such a manifestation of mature Christian faith in a child is worth a world. It excites us to action. It shows that Christianity is adapted to the minds and hearts of the young—that the child can so drink in its spirit, as to fear to do wrong more than it fears to die. Such a truth should excite us to an intenser love of souls—should establish our faith in the religious nature of the child.

It is my humble prayer that this religious faith and firm confidence in the truth and power of Christianity may be ours, and be widely diffused by us.

RUFUS P. STEBBINS.

"GO AND FETCH IT."—The subjoined anecdote, on "cruelty to animals," is too good to be lost. The Knickerbocker says:—A great lubberly boy had got a small puppy, apparently but a few months old, of which he was trying to make a water dog, although the poor beast had no more water species in him than a cat. The boy first threw a chip in and ordered the dog to go and fetch it. The little fellow looked up in the boy's face and wagged his tail. The order was repeated; when the dog, still hesitating, the lubber seized him by the tail, and threw him in the middle of the dock. The little animal scrambled to the shore as well as he could, when, moaning and shivering with cold, he crawled up to his master and endeavored to lick his feet.—Kicks and buffets, despite our remonstrances, repaid him for his demonstrations of love; and then followed another order to "go and fetch it."

The dog then tried to crawl away, when the boy seized him by the tail, and stood ready to give him another plunge. As he held for an instant, the poor creature turned his head round as well as he was able, and, gazing in his master's face, said, so piteously by his looks, "Oh, don't do it again," that nothing but an extra share of inhumanity could have prompted the boy to have repeated the outrage. The dumb appeal was disregarded. He was again thrown into the dock, and was most probably injured by the fall, for he floundered about in a circle for three or four minutes, as if bewildered, and afterward sunk several times before reaching the shore. When he got to land again, he staggered a few paces, and fell exhausted on the pavement. The boy ran towards him, his face flushed with passion, and was about to inflict further chastisement on his victim, when a burly, good-natured sailor-looking man, who had been silently watching the affair checked him.

"My lad, look here!" pulling a large orange from his pocket, and holding it temptingly towards him. The boy paused and looked wistfully at the fruit. His eyes glistened as he put out his hand to clutch the proffered gift, when the sailor withdrew it, and tossed it into the middle of the dock. "Now, you young rascal," said he, "now, sir, go and fetch it."

The fellow shook his head and stepped back. "Go and fetch it, I say," repeated the sailor, in a sterner voice, and advancing a step or two. The rogue now turned on his heel, and was attempting to run, when Jack seized him and threw him plump into the middle of the dock with as much ease, apparently, as he had done the orange. Our first impulse was to interfere in the matter; but, on a second thought, we came to the conclusion that, as justice had been already done in the premises, things might remain as they were.

PRAYER BOOKS. 1. A Family Prayer Book and Private Manual, to which are added Forms for Religious Societies and Schools, 12th edition, 1 vol 12mo, in cloth or morocco.

2. Forms of Morning and Evening Prayer; composed for the use of Families, by Jonathan Farr, 2d ed, 16mo, cloth.

3. Domestic Worship, by W. H. Furness, 2d edition, 12mo, cloth.

4. The Christian in his Closet, or Prayers for Individuals, adapted to the various ages, conditions and circumstances of Life, by Charles Brooks, 1 vol 12mo.

5. Social Services for Families and Sunday Schools, with a collection of Hymns for Social and Privates use, by F. W. P. Greenwood.

Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School st. my16

MARTYRIA—ENGLISH EDITION—Price 75 cts. A few copies of the English edition of 'Martyria, a Legend, wherein are contained Homilies, Conversations and Incidents of the reign of Edward VI. Written by William Mountford, Clerk. One vol 16mo.

For sale by JAMES MUNROE & CO., Importers of English Books, 134 Washington, opposite School street. 3t my16

REV. DR. DEWEY'S WORKS—PRICE REDUCED. Sermons on various subjects, 1 vol 12 mo.

Moral Views of Commerce, Society and Politics, 1 vol, 12mo.

Discourses on Human Life, 1 vol 12mo.

For sale at 75 cents a volume, by J. H. FRANCIS, 28 Washington street. epis5w my2

DANIELL & CO.,

NO. 201 WASHINGTON STREET,

HAVE received by the late arrivals, a large and carefully selected stock of *FRENCH, ENGLISH, IRISH* and *SCOTCH GOODS*, consisting of a great variety of Spring and Summer Long and Square

SHAWLS.

Black and Blue Black and Fancy Colored Dress

SILKS.

Mouslin D'Laines, French Jaconet and Ginghams, French Prints, and every other style of new and desirable

DRESS GOODS.

Our usual large stock of LINEN GOODS, made in the best manner, consisting of Shirtings, Sheetings, Damasks, Napkins, with every thing else usually wanted of

HOUSEKEEPING GOODS.

We have a larger and better stock of Goods than we have ever had, and shall sell them as usual at a small profit, and at ONE PRICE.

DANIELL & CO.,
my2 eopis&eopos2m 201 Washington st.

MANUALS FOR SUNDAY SCHOOLS.—*CROSBY & NICHOLS* have just published the following valuable Manuals for Sunday Schools, viz:

Questions adapted to the Text of the New Testament, designed for children in Sunday Schools, with hints for explanation and remarks by the Teachers; by Dr C. S. Cartee. No 1, Matthew.

Do do. No 2, Luke and John.

The First Book for Sunday Schools, 5th edition.

They have nearly ready—A Manual on the Book of Acts, by Rev T. B. Fox.

Do do on the Parables of our Saviour, by Rev F. D. Huntington.

C. & N. publish Mr Phillips's Service Book for Sunday Schools, of which they have just issued a new stereotype edition. The Sunday School Singing Book, by E. L. White, 3d edition. The Ministry of Christ, by Rev T. B. Fox, 3d edition. A Scripture Catechism of the Christian Religion, stated in the words of the Bible, by Rev Eph. Peabody.

☞ Copies of the above furnished for examination by the Publishers. 118 Washington street.
my2 is6tostf

LAYS OF THE GOSPEL, adapted to Sunday Schools. Published and for sale by *JAS. MUNROE & CO.*, LAYS OF THE GOSPEL, by Rev S. G. Bulfinch; with Suggestions by the author for the use of the work in Sunday Schools and Bible Classes,—with specimens of Questions for examination, and accompanying Prayers.

The following are among the notices which have appeared of this work:—

"This is one of the sweetest volumes of sacred poetry that has appeared from the American press—such a volume as a devout mind will read with delight and profit. The pieces, more than a hundred in number, illustrate in harmonious verse, as many passages from the Gospels, and their perusal will add a new charm to the study of the Savior's life and character." [Transcript.

"We know no better service which a poet can render to a community and to the world, than to link the beautiful narratives and the sacred scenes, and the holy lessons of Scripture to the melody of verse. A mind filled with such poetical illustrations is furnished with the best food for many lonely, and for all serious hours. Mr. Bulfinch, in his beautiful volume, has given to us a hundred lyrical compositions, illustrative of the narratives in the Gospels. A few of the pieces have been published before, in a somewhat different form. The volume almost amounts to a poetical commentary on a Harmony of the Four Gospels, and embraces every incident and parable and discourse of the Savior's ministry.—There is sufficient variety in the metrical construction of the pieces, to relieve the mind, and to help the memory. This precious volume cannot fail to win favor, and to receive a wide circulation. There must be many who can appreciate it, and the privilege of learning the pieces it contains ought to be made a reward and a pleasure in our Sunday Schools." [Christian Register.

☞ Ministers and Superintendents, desirous of examining this book, will be furnished with copies on application to the publishers, No 134 Washington, opposite School street. my9

BOARDING & DAY SCHOOL FOR YOUNG LADIES IN PLYMOUTH. The subscriber, being about to commence the fourth term of his School, would like to receive four or five young ladies into his family, as boarders. The healthful and agreeable location of his house—directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his School to the attention of parents, who are in quest of a place of education for their daughters.

Those who may wish to inquire respecting his qualifications as a teacher, are referred to the following individuals:—Rev. G. W. Briggs, Jacob H. Loud, Esq., Thomas Russell, Esq., Plymouth; Rev. C. Robbins, Rev. E. Peabody, Mr. George W. Bond, Boston; Rev. G. Putnam, Roxbury; Mrs. H. Ware, Jr., Milton; and Mr. David Dana, Lowell.

Particular information may be obtained by addressing the subscriber. H. F. EDES.
Plymouth, Feb 25, 1846 tf mh7

SPRING STYLE HATS. I am now getting in a very large assortment of every style and quality of Hats and Caps. French Hats of my own importation. LADIES' Riding Hats and Caps in great variety —all of which I will sell as low as the same quality can be purchased in Boston. Wholesale Rooms, 2d and 3d stories, 173 Washington street.
ap4 3m. WM. M. SHUTE

BOOK, CARD AND JOB PRINTING!

NO. 4 WATER STREET.

THE undersigned having associated themselves together, under the firm of FELCH & MELVIN, would respectfully solicit from the business public a share of their patronage. Having

MACHINE PRESSES

of the latest and most approved construction, and a large assortment of

NEW AND BEAUTIFUL TYPE,

they are prepared to execute

BOOK, CARD OR JOB PRINTING,

with neatness and dispatch, at fair prices.

HIRAM E. FELCH,
my9 3m ALONZO A. MELVIN.

CASSIUS M. CLAY'S PAPER, THE TRUE AMERICAN. Subscription for this paper are taken at the Bookstore of Mr. B. H. GREENE, No. 124 Washington street, Boston.

Terms $2,50 per annum, payable in advance; or $10 for five subscribers to one address.

All communications must be addressed, postage paid, to CALEB HARTSHORN,
jan17 Agent for New England States.

MARTYRIA, or Early Unitarian Times, a Legend wherein are contained Homilies, Conversations, and Incidents of the reign of Edward VI, by William Mountford, Clerk; with an Introduction illustrating the Religious History of that period, by Rev F. D. Huntington; 16mo, 350 pages.

This day published by CROSBY & NICHOLS, 118 Washington street. is4tostf ap11

BEAUTIES OF CHANNING. Will shortly be published, "Beauties of Channing," with a brief Memoir of his Life, by William Mountford. In one volume. By JAMES MUNROE & CO., 134 Washington, opposite School street. tf my16

CHRISTIAN LAYMAN. This work, containing much information on the doctrines generally embraced by Unitarians, and the arguments used in their defence, may be obtained at the Christian Register Office. A handsome 12mo, bound in cloth; 50 cts. a11

CHANNING'S WORKS, for $3,00. The Works of W. E. Channing, D.D., complete in 6 vols; price $3, bound in cloth.

Fresh supply just received by CROSBY & NICHOLS, 118 Washington street. is4tostf my9

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."

For sale at the office of the Christian Register, 1½ Water street. ap11

LIBERAL PREACHER. Complete sets of the Liberal Preacher, are for sale at the Christian Register Office. $5 a set, unbound. ap11

CHANNING'S WORKS. The Works of the late Dr W. E. Channing, handsomely bound in cloth, 6 vols; may be obtained at the Christian Register Office, at the low price of four dollars a set. ap11

LETTERS TO PROFESSOR STUART. On hand, at the Christian Register Office, two copies (only) of Rev Bernard Whitman's 'Letters to Professor Stuart on Religious Liberty,' published in 1831: price 37 cents. ap11

GROVE'S GREEK AND ENGLISH DICTIONARY. A few copies of this Dictionary for sale at the Christian Register Office. ap11

DAVID ELLINGTON BY H. WARE, JR. David Ellington and other selections from the Writings of Henry Ware, Jr. 18 mo.

This day published by CROSBY & NICHOLS, 118 Washington street. 3wiostf mh28

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Second Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass.
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
———Chapel, Taunton, Mass.
———, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H.
Rev. Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitewell's do, Wilton, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
———, Pomfret, Vt.
———, Troy, N. Y.
Rev. C. Bradford's, Bridgewater, Mass.
Rev. H. Lambert's, East Cambridge, Mass.
Rev. Mr. Tilden's, Concord, N. H.
Rev Samuel Barrett's, Boston.
Chapel of the Divinity School, Cambridge.
Rev Mr Forbes's, West Bridgewater.
Rev Mr Fosdick's, Boston.

Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, publishers,
o4 118 Washington st.

FRESH SUPPLY OF CARPETINGS: THE NEWEST AND BEST STYLES. JOHN GULLIVER, at Chambers over 313 Washington street, is receiving from the most approved manufacturers a large supply of CARPETINGS, which he will sell at the LOWEST PRICES, WHOLESALE AND RETAIL.

His Stock embraces a complete assortment of all articles in his line. Those who would furnish their houses in the most modern style, will find every thing to suit their taste, whether their views are limited by economy, or look to the richest and most durable goods.

☞ Country Dealers cannot fail to find goods and prices to suit their trade. They will find a large variety of new and improved patterns.

PAINTED FLOOR CLOTHS, of every style, from one to eight yards in width. Many heavy and well seasoned pieces, of the most brilliant and well matched colors and tasteful figures, may be recommended as not to be surpassed in this city or elsewhere.—Prices from 40 cents $1 per yard.

BRUSSELS CARPETS, a great variety, from grave to gay, and of the best styles imported. These are sold at great bargains.

THREE-PLY CARPETS, a beautiful article, of the richest and most fashionable tints, at prices not higher than have heretofore been given for common goods.

DOUBLE SUPERS a vast variety of patterns, and well adapted to accommodate all tastes. Customers have only to examine this stock with a little patience, and the color and figure to suit them will be sure to be displayed. Fresh patterns are constantly added from the from the factories which have acquired the highest reputation for their goods and patterns.

STRAW MATTING.—The stock of this species or Carpeting, so desirable for the summer dress of floors, is particularly ample, and of the best materials. Summer will soon be here.

PRINTED BOCKINGS.—This neat and economical style of Carpeting has been brought to great perfection, and for a mere song a room may now be carpeted with taste and despatch, with this material. Pieces may here be seen which rival woollen carpeting in color and figure.

All wool Carpets are offered at 50 cents per yard.
Heavy Supers at 75. 3m ap18

NEW YORK INSTITUTE, No. 230 East Broadway. Arrangements are made at this Institution for instruction in the elements and higher branches of an English education, including Vocal Music, Mathematics, Natural Philosophy, Chemistry, Intellectual and Moral Philosophy, &c. Instruction will be given in the French, German, Latin, Greek, and Hebrew languages. Students in the Male Department are qualified for active employments in business, or for admission to any class at College.

In the Female Department, in addition to elementry studies, instruction will be given in those branches usually taught